The Jewish news

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No issue Jan. 14

We will not be publishing an issue on Jan. 14, 1993. Our normal schedule will resume with the issue of Jan. 21.

The editorial deadline for the issue of Jan. 21, 1993 is Tuesday, Jan. 12 at noon.

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* * *

Candelighting times:
Jan. 15, 1993/Tevet 22, 5753 — Shmot
Montreal 4:17;Toronto 4:46

Shul desecrations

By JANICE ARNOLD

MONTREAL —

The Jewish community here received an ominous new year's greeting when at least seven synagogues in six municipalities were painted with red swastikas within a 24-hour period.

Community officials are calling it the most serious anti-Semitic incident in over two years and the worst in memory for the level of co-ordination the crime must have required.

No arrests have been made as of press time and police reported no leads in the case.

Struck over the Friday, Jan. 1 to Saturday, Jan. 2 period were Congregations Beth Zion and Beth Israel Beth Aaron in Cote St. Luc; Adath Israel in Hampstead; Beth Ora in St. Laurent; Beth Israel in Town of Mount Royal; Chevra Kadisha-B'nai Israel in the Snowdon district of Montreal and Congregation Sepharade de Chomedey in Laval, north of Montreal.

Canadian Jewish Congress and B'nai Brith have characterized the vandalism as a clear and well-orchestrated attack on the entire Jewish community.

The message on Congregation Beth Ora also bore the words "Juden Raus" [Jews Get Out] and the mezuzah on Beth Zion was spray-painted.

Not all the incidents took place at night.

Members of Beth Israel-Beth Aaron were shocked to find a swastika on the shul at 5:30 p.m. Saturday. The swastika was not there when members entered for services at 4 p.m., said Rabbi Reuben Poupko.

CJC is offering a $5,000 reward for information leading to the conviction of the perpetrators.

Both CJC and BB called on municipal and provincial politicians to publicly condemn the crime.

BB called the vandalism a "clear message from racists that they are going to take on the Jewish community" and a trend toward "new boldness" among neo-Nazis and skinheads here, which includes the November murder of a gay man in Angrignon Park.

"This was not a random, impulsive act by a kid with a can of spray-paint. These people set out to methodically desecrate synagogues over a large geographic area. Without question, this was planned," said BB's League for Human Rights Quebec director Jonathan Schneiderman.

League national chairman, Stephen Scheinberg, called the acts "an attempt to intimidate" the Jewish community.

Rabbi Poupko said the vandalism has particularly shaken the many Holocaust survivors in his congregation. "It's an attack on their peace of mind. It brings back the worst kind of memories. Indeed, it is an assault on the harmony of the entire Jewish community, and on democracy and pluralism."

Rabbi Poupko said he has no doubt that those behind the crime are Nazis. "If you walk like a duck and quack like a duck, you're a duck. These are Nazis, not neo-Nazis."

He called on police to use all resources to find those responsible and for justice officials to mete out severe punishment. "To lump anti-Semitic vandalism together with all other vandalism is a mistake," he said.

Rabbi Poupko described the initial police response to reports from the affected synagogues as uneven.

While the Montreal Urban Community police officer who took his synagogue's report was "extremely helpful," other synagogues were not even visited by a police officer.

In an apparently unrelated incident, arson has been ruled out as the cause of a small fire at the chassidic Congregation Toldos Yakov Yosef of Skver on Durocher Street in Outremont on Dec. 24.

Haredim protest excavations of ancient graves

JERUSALEM (JTA) —

Columns of black smoke wafting upward to the sky Sunday reminded Jerusalem residents of the bad days of the intifada.

Stones smashing through windshields, crowds of jostling youths and ragged charges by baton-brandishing policemen — these, too, seemed reminiscent of the early months of the Palestinian uprising.

The only difference was that this time, the burning roadblocks were in western Jerusalem, rather than the Arab-dominated eastern half of the capital — more precisely, throughout the northwestern reaches of the city in the solid heartland of fervently Orthodox haredim.

Thousands of young haredim took to the streets in a surge of angry violence in the wake of a stealthy operation Saturday night by archaeologists and city earth-movers at a controversial building site in downtown Jerusalem.

Their protests were triggered by the night's events at the Mamilla building project, where graves found and now demolished are almost certainly seventh-century Christian tombs.

But the day's violence was clearly intended as a signal of what the capital can expect if the city and the Israel Antiquities Authority go ahead with documenting and then demolishing 2,000-year-old Jewish burial caves unearthed at a major highway building site at French Hill, in the northern part of the city.

"The intifada itself will seem like child's play if that happens," Yehuda Meshi Zahav, a haredi activist, vowed as he watched clashes between haredim and police, and between haredim and secular citizens, at sites throughout the northwest section of the city.

The day's demonstrations left a 6-year-old hospitalized with an injured eye, and several demonstrators and police officers slightly hurt. At least a dozen haredim were arrested.

The main tactic of the haredim was to push garbage carts into the middle of busy streets and set them on fire. The strategy had the effect of virtually paralyzing the northern half of the city for hours.

At the High Court of Justice, meanwhile, Justice Aharon Barak ordered a freeze on work at the disputed French Hill site, pending a full hearing on the issue in 10 days.

The haredim greeted the ruling as a victory.

"We have no problem with Barak's permission to the archaeologists to measure the burial caves and list their contents," said attorney Rafael Shtub, who represented the haredi Athra Kadisha group in the court hearing.

Shtub contended that efforts by Diaspora Jews to preserve Jewish graveyards abroad would be severely compromised once it was learned that a Jewish burial site in Jerusalem itself had been violated.

Yoram Bar-Sela, representing the Antiquities Authority, argued that the French Hill site, which dates to the period of the Second Temple, could not be considered a graveyard within the meaning of the law.

He contended, too, that Athra Kadisha, a society for preserving Jewish burial sites, had no standing in the case, but this was not accepted by Barak.

[Cont'd. on page 10]

One of six ossuaries containing the bones of Jews who died more than 2,000 years ago is reburied in Jerusalem. The excavation of additional grave sites during highway construction in a Jerusalem suburb led to violent demonstrations last weekend. [RNS photo Reuters]

Dutch court refuses Luitjens' appeal

AMSTERDAM (JTA) —

A Dutch court last week dismissed an appeal by Nazi collaborator Jacob Luitjens, who was extradited from Canada in November, ruling he must serve out a 1948 sentence of life imprisonment.

Luitjens, 73, a retired botany instructor, was jailed in November on his return from Canada after waging a four-year battle against deportation. Canadian courts found he had lied about his wartime past on entering the country in 1961.

Luitjens may appeal the Dutch lower court ruling. His brother has already submitted a request for mercy to the Dutch crown.

Luitjens had sought a retrial in the Netherlands on the grounds he was not present at the original hearing where he was convicted in absentia for helping the occupying German forces capture Dutch resistance fighters during World War II.

But the same court in the northern town of Assen ruled that his request for a new trial had come too late.

The court found he had known of his conviction in 1983 but had failed to apply for a new trial within a stipulated 14-day limit.

Luitjens was arrested in 1945 for wartime activities as a member of a Dutch Nazi police unit that hunted down resistance fighters and Jews.

He escaped from a detention camp in 1947 and fled to Paraguay, before moving to Canada 14 years later.

Sarajevo Jews arrive

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Canada

World of intelligence, terrorism revealed

By RUTH SCHWEITZER

TORONTO —

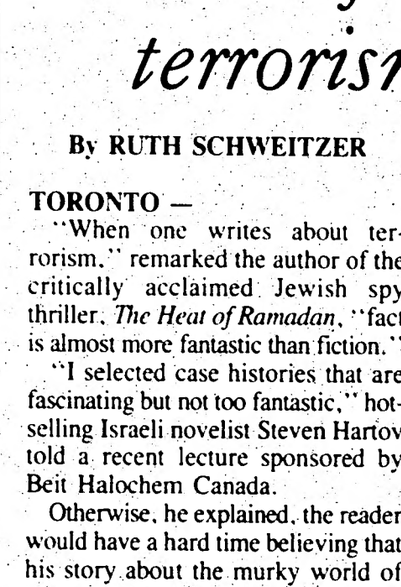
"When one writes about terrorism," remarked the author of the critically acclaimed Jewish spy thriller, *The Heat of Ramadan*, "fact is almost more fantastic than fiction."

"I selected case histories that are fascinating but not too fantastic," hot-selling Israeli novelist Steven Hartov told a recent lecture sponsored by Beit Halochem Canada.

Otherwise, he explained, the reader would have a hard time believing that his story about the murky world of international terrorism, based on real events and people, could actually happen.

A veteran of Israel's elite parachute corps and military intelligence unit, Hartov knows his subject well. Raised in Connecticut, he immigrated to Israel in the mid-1970s and soon afterward, was drafted. So began his military career.

Today, Hartov operates a firm that trains American and British security officials, and he is also the director of an international organization of



Steven Hartov

military parachutists.

In *The Heat of Ramadam*, his first novel, Hartov employs his insider's keen knowledge of international intelligence operations, the infrastructure of the Israeli intelligence organization and anti-terrorists operations. "My work contains a lot of fact but I prefer to call it fiction," he said.

As the book opens, Israeli military intelligence agent Eytan Eckstein and his team of counterterrorist operatives trap Amar Kamil, a Palestinian terrorist and perpetrator of bombings, kidnappings and assassinations. The bullets hit home, but suddenly, Eckstein realizes he's made a tragic error, resulting in a violent pursuit of his own soldiers.

A year later, assigned to a desk job, Eckstein has accepted reports of Kamil's death. Then, one by one, members of Eckstein's former crack team die. As he tries to convince his superiors that they have underestimated a dangerous situation, a master terrorist threatens the entire Middle East.

"I was careful of what I was putting in the book," Hartov said. "I knew certain events had to be disguised, certain names could not be used."

After an Israel Defence Force military censor read his manuscript, it came back with only a few minor changes, he said.

Israel's military, he went on, often gets negative international media coverage. "Even when we are involved in a situation when rockets are raining down on us, we [the Israeli media] are not able to turn it around."

As a writer, he sees it as his task to give the military some positive publicity.

While Israel's military is touted as among the best in the world, with that come expectations of professional perfection and a moral rectitude not expected from others.

Since its publication in July, *The Heat of Ramadan* has sold over 30,000 copies in the United States. Translated into French and Hebrew, the book will be made into a movie, to be directed by Israeli Avi Nesher. Hartov's publisher, Harcourt Brace Jovanovich, has him under contract for two more books.

After the fall of the Berlin Wall and the end of the Cold War, many readers mourned the death of the spy thriller. But according to Hartov, the genre will survive because the fight against terrorism must continue: "We in the West view the world in simplistic ways. The Red Army and the IRA [Irish Republican Army] do not view peace talks as an impingement on their activities," he said.

Turning to the Mideast, Hartov said that had he been running the Gulf War, Saddam Hussein would no longer be around.

"My theory is that Hussein wasn't eliminated because Iran would be running wild in the Middle East." Nothing, he said, is going to stop the Iranians from acquiring power but he said the Israelis will prevent them from acquiring nuclear weapons.

While believes the intifada has become weakened because "the stone throwers on the street have gotten tired," some dangerous radical groups still pose a threat.

Hartov expressed concern over Jordan's King Hussein, who has cancer. "It is a sad and worrying condition for the progressive movements in the Middle East. It doesn't take long for racial and unprogressive elements to take control of events and rocket them in the wrong direction."

On the subject of neo-Nazism in Germany, he said "we are reminded that things don't change much. We haven't learned our lesson. It will probably take a few more serious events before we realize it is a tendency."

Jews feel complacent, he said, because of the existence of Israel.

CHANUKAH PARTY

Federal Industry and Trade Minister Michael Wilson (centre) joined provincial and municipal politicians for North York's recent annual Chanukah party. Following the lighting of a menorah in Mel Lastman Square, dignitaries moved indoors, where Wilson was joined by Rabbi Yoseph Zaltzman of the Jewish-Russian Community Centre and North York Board of Education trustee Mae Waese. The bash was sponsored by the Jewish-Russian Community Centre Youth, in co-operation with B'nai Brith and several other youth groups. [Alex Koren photo]

Musician tackles heavyweight topic

By PAUL LUNGEN

TORONTO —

Artists in the world of pop music don't often tackle heavyweight themes, but songwriter/musician Bob Wiseman has weighed in with a song that addresses one of the more controversial issues — and people — in Canada today.

The untitled song is about a historical "revisionist" calling the answering machine of lawyer Doug Christie, asking him to take his case.

Mimicking the attitude of a Holocaust denier, Wiseman chants:

"No Jews were gassed or starved to death
or mutilated like mice in a test
doug christie doug christie
will you take my case
and help me rewrite all of history's mistakes"

Written as a folk song in which Wiseman accompanies himself on guitar, the song is a regular part of his repertoire on the club circuit. Its impact is immediate whenever he sings it: "Loud bars become quiet," the Winnipeg native said.

Wiseman said he wrote the song after noticing "all the different people in the news who spread anti-Semitic information, who had the same lawyer. I was just wondering what was in it for him, why he'd want to defend these people.

"The song is about his answering machine, the hypothetical messages they'd leave."

Well known on the Toronto club circuit, Wiseman has three albums to his credit and has produced demos and records for Andrew Cash, Mendelson Joe, The Bourbon Tabernacle Choir and the Leslie Spit Trio. For many years he was an integral member of the popular Toronto band, Blue Rodeo, playing keyboards and accordian.

The song's lyrics begin with Christie's imagined message, identifying himself as lawyer at one time for Ernst Zundel, Jim Keegstra and Malcolm Ross.

The caller then leaves his message — *"No blacks were sold into slavery*
they all left Africa voluntarily
no women were ever burned at the stake
or tied up and fondled or by gangs of men raped
won't you help me get the press
you're the best dressed man to help me get publicity
you and me — we'll be famous
was no hiroshima — nagasaki too
those people were actors
paid by the Jews
doug christie doug christie
will you take my case
and help me ERASE all of history's mistakes

Bob Wiseman

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Sarajevo Jews arrive

By PAUL LUNGEN

TORONTO —

Every year in the springtime, Jews celebrate their ancient flight to freedom by reciting the Passover Haggadah.

For the Jews of Sarajevo, in the embattled republic of Bosnia-Herzogovina, last Passover gave a new, more urgent meaning to the lessons of the Haggadah. Like their ancient forebears, they too had to quickly leave behind a land where they had lived for many years, fleeing with little more than the clothes on their backs.

The first 400 Jews to flee Sarajevo, just before the airport closed and the fighting intensified last April, did so on three evacuation flights that the local community dubbed "Haggadahs."

After six-month sojourns in Belgrade, the first of these modern-age Jewish exiles recently arrived in Canada, hoping to start new lives for themselves.

Ten of the families now call Toronto their home and the city's Jewish community is preparing to welcome another 13 families by the end of February. Other communities in Vancouver, Calgary, Winnipeg, Windsor, Hamilton and Montreal will host a total of 63 Sarajevo families, about 147 people in all.

Mostly young couples with small children, they are generally highly educated and were well placed in Sarajevo's professional class, said Perry Romberg, executive director of the Toronto office of the Jewish Immigrant Aid Services (JIAS), which is sponsoring the group.

Leo Levi, 30, left behind his own computer business and an apartment furnished with the best appliances available in Yugoslavia. He, his wife Zelimirka and 18-month-year-old son Natan, came with only a couple of suitcases and the hopes of a new future in the peaceful climate of Canada.

Leo and Zelimirka Levi and their 1½-year-old son Natan are among the recent arrivals in Toronto from the embattled city of Sarajevo. [Paul Lungen photo]

Apartment shared with Serbs, Muslims

Levi's story of life in Sarajevo is like a model of multiculturalism gone berserk. The state-owned company in which he worked before going off on his own employed Muslims, Serbs, Croats and Jews. They worked cooperatively, celebrated the births of each other's children, passed around traditional foods during their holidays and got along like friends.

The apartment building in which they lived in central Sarajevo was shared by Serb, Muslim and Jewish families.

Before the hostilities took their bloody turn, "nobody in Bosnia thought things would happen like they did," he said.

"Now, most [men from 16-60] are fighting. You must decide and you must take a gun."

A Muslim neighbor who lived above them was one of the first to fight and be killed, Levi said. "I [also] know of a lot of Serbs killed, some by [random] Serbian artillery."

Despite his close associations with the groups inhabiting Bosnia-Herzogovina, Levi is at a loss to explain the wanton bloodlust that has erupted, leading to atrocities of the most appalling kind. He simply shakes his head at the thought of it.

Last April 2, with the situation appearing to be set for a new round of escalation, Zelimirka bundled up Natan and left the city to stay with relatives in the relative safety of Belgrade.

Leo stayed behind to look after the business and apartment. An active member of the Jewish community who once served as its vice-president, he also helped the community arrange for the first Haggadah flight to freedom.

On April 6 he moved into the community centre and began calling all the Jews he knew to let them know that the Joint Distribution Committee, the local community, the Yugoslav Jewish Federation based in Belgrade, the Zagreb Jewish community and the Yugoslav government, were arranging to evacuate the community beginning on April 10.

About 400 people left in the first Haggadah, another 700 or so on the next two flights out.

Normally, that would have accounted for the bulk of the Jewish population, but many in intermarried couples or those who simply had not associated with the organized community came out of the woodwork and asked for help leaving the city.

The population estimates of 1,000 Jews had to be revised upwards to about 1,500, Levi said.

Soon after the third Haggadah on May 1, the airport was closed to all but humanitarian relief flights and evacuation became difficult, Levi said. Still, the Jewish community, again with the financial assistance of the Joint and the help of the Zagreb community, organized three evacuations by bus to the coastal city of Split and then on to Zagreb.

"This Haggadah was much more dangerous," Levi said. It took negotiations between the Jewish communities, which is seen as politically neutral, and representatives of all warring factions to pull it off.

Despite the danger of an overland evacuation and the risk that local warlords would fire on the buses, no one was hurt in that Haggadah, Levi said.

Levi's mother, Nela, eventually evacuated to their second home in Makarska on the Adriatic coast, though his 78-year-old grandmother refused to leave Sarajevo.

Mladen Simsic's parents also remain in Sarajevo, living in the city's Muslim quarter.

A burly 20-year-old with a grip like a steel vise, Simsic said his only information about his parents is through a shortwave radio hookup. His last information about them dates from Nov. 23, when he heard they were all right.

Simsic's parents and Levi's grandmother refuse to leave their homes. They feel that at their age, it's too late to start a new life, Levi and Simsic said. Levi estimates there are still about 200 Jews left in Sarajevo.

Simsic said he knew it was time to flee the city and leave the fighting to others after he was compelled to do a few days of guard duty at a resort outside the city. He said many of his old Muslim and Serbian friends have taken up arms. Some don't have any choice. "If you don't, they'll kill you," he said.

In Toronto, Simsic, Levi and the other Sarajevo families are in constant contact with each other, since one way or another, they are related or were very good friends in Sarajevo.

Still they feel the loss of leaving behind their homes and even the little keepsakes that enriched their lives. Besides the clothes on their backs, they were able to bring with them only a few family photographs, Levi said.

In addition to providing social workers to help get over their loss, JIAS assists them by finding apartments, paying their rent and providing them living expenses and clothes. It also is trying to integrate them more quickly into Canadian society by providing English and Judaic courses while forging links with the local Sephardi community (most of Sarajevo's Jews were of Sephardi origin, migrating there after the Spanish expulsion).

None of the families have as yet found work.

Levi is looking in computers while Zelimirka, who has a degree as a "literary comparatist" and librarian, is looking for work in her field.

Asked what he'd like to do, Simsic said, "I'm a young guy. I can work at everything."

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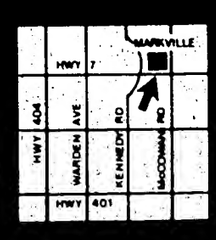

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Canada

A CHANUKAH FIRST

A Chanukah menorah was lit on Parliament Hill during Chanukah for the first time since Confederation, according to Chabad-Lubavitch. At the microphone is Mendel Zirkind, director of Chabad in Ottawa, with Ottawa Mayor Jacqueline Holtzman.

Immigration law changes seen benefitting Soviet Jews

By RON CSILLAG

TORONTO —

Changes to Canada's immigration laws could make it easier for Jews from the former Soviet Union to immigrate here, experts say.

Bill C-86, scheduled to come into force Jan. 31, will, among other things, adjust the point system for would-be immigrants, making it easier for skilled tradespeople and professionals to come to Canada, according to Toronto immigration lawyer Mendel Green.

The amendments to Canada's Immigration Act will make emigres less reliant on family sponsorship, meaning they will not necessarily have to have a first-degree relative sponsoring them, Green told *The CJN*.

Under the changes, applicants will be considered on the basis of their education, skill level, job history and desirability within Canada's labor market, Green said.

The changes will be to the advantage of Jews from the former Soviet Union, and probably from Eastern Europe too, because so many of them are highly skilled professionals in high-tech fields — skills Canada needs.

The changes "will enable a skilled person to meet the point system," Green said.

While Bill C-86 has come under fire from many groups who consider it too harsh, Green supports it.

"I'm extremely satisfied with it," he said. "It will help clean up the situation."

The bill also calls for the fingerprinting of applicants for refugee status, a provision denounced by some human rights groups as cruel. Green calls their arguments "specious."

However, Green fears that another provision of the bill, which will give senior border officials the power to turn back refugee claimants under certain circumstances, could be used in a "draconian" way.

At one point, Immigration Minister Bernard Valcourt was quoted as saying that the bill will be applied retroactively to thousands of current claimants for refugee status.

Immigration department spokesman Roger White told *The CJN* that is not the case.

He said those whose applications for landed immigrant or refugee status are already in the pipeline need not worry. "For anyone [already] in the process, it will be business as usual," White said.

Bill C-86 provision may affect hundreds

Green believes the bill might contain some retroactive provisions at a later date and that they would be applied according to Canada's changing economic and labor conditions.

Howard Greenberg, head of the Canadian Bar Association's immigration section, agrees that because Canada needs high-tech expertise, Russia "will be at the top of the list" of countries from where emigres will be considered.

Greenberg predicts that Jewish immigration to Canada will become stronger as conditions deteriorate in Eastern Europe, Russia and other parts of the former Soviet Union.

Jewish emigres "will benefit" from Bill C-86, Greenberg said, "because so many are very highly-skilled" in fields like engineering, physics, computers and other sciences.

* * *

One part of the bill that concerns officials dealing with Jewish refugees is whether it will include a list of other countries where applicants could have safely sought asylum.

That provision would affect hundreds of Russian Jews who are coming to Canada via Israel, where they received Israeli citizenship under the Law of Return.

According to Susan Davis, national director of Jewish Immigrant Aid Services (JIAS), over 600 Russian Jews from Israel have applications for refugee status in Canada. Because they applied for refugee status at Canadian ports of entry, they are permitted to remain in this country pending a hearing.

From January to November of last year, 50 appeared before a full hearing of Canada's Immigration and Refugee Board and of those, 19 were accepted, Davis pointed out.

Often, Russian Jews coming to Canada by way of Israel argue that while in the Jewish state, they were unemployed and victims of religious persecution and social ostracization, she added.

Immigration department spokesman Milt Best told *The CJN* that Canada is compiling a list of countries where applicants could have received asylum.

Best said the list will include countries which have signed the United Nations' charter on refugees and which respect human rights.

If Israel makes the list, Best said "it's reasonable to say that a Jew from Russia [applying for refugee status in Canada] would be returned to Israel."

Davis agreed that if Israel appears on the list, Russian Jews coming here by way of Israel would not be eligible for refugee status in Canada in almost all cases.

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United Israel Appeal — Keren Hayesod

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(Australia)

The UIA-Keren Hayesod is Australian Jewry's largest appeal organization and operates in the six state capitals, a well as in Canberra, the national capital. It raises funds for the Jewish Agency's refugee relief and immigration activities internationally and its absorption programs in Israel.

The development and expansion of the UIA's activities throughout Australia have led to the creation of a new position which will shape the organization's future direction. The new Executive Vice-President will be the senior ranking professional director of a dedicated team of professional and volunteer workers.

Reporting directly to the UIA national president, the new appointee will provide managerial co-ordination and inspirational leadership. Both features will be reflected in building a successful annual fundraising campaign and the development of an on-going commitment, particularly in a younger generation of donors, to Israel.

Applications are invited from experienced and activist professionals with a track record of managerial and motivational achievements. A remuneration package is available to attract a senior executive and can be tailored to the successful candidate's requirements. The position involves travel throughout Australia and periodic visits to Israel. Location Sydney or Melbourne.

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Refugee Board accused of bias

By BEN ROSE

TORONTO —

A lawyer for a 38-year-old Russian Jewish woman startled a recent Immigration and Refugee Board hearing by accusing its two officiating members of bias because the panel of which they are members takes Israel's Law of Return into consideration in its decisions on the status of Jews from the former Soviet Union.

But chairman Andrew Witer and member Michael Abrahams refused to disqualify themselves despite the charge by Mendel Green, co-counsel for Olga Pantchevska, a former chemical researcher in Moscow who is seeking refugee status in Canada.

Witer said he had checked the records during a recess and learned from the Board's legal department that the Law of Return had played no part in any such negative decision by the panel.

The Law of Return grants immediate Israeli citizenship to any immigrant to Israel who is Jewish or who has at least one Jewish grandparent.

Green said he did not ascribe bias to Witer and Abrahams personally and agreed to have Pantchevska's case go forward before them. The hearing will resume for a full day on Feb. 11.

"In my experience with 60 cases of Jews from the former Soviet Union, in the overwhelming majority heard by the panel at One Front Street [West], the decision was positive, while before the panel at 70 University Avenue [on which Witer and Abrahams sit], the decision in the overwhelming majority was negative," Green said.

His co-counsel, Leonard Wise, told the Board that the two panels sit in buildings across the road from each other "and it doesn't make sense for such a difference in their decisions."

About 40 different members sit on Board hearings at the two Toronto locations.

Pantchevska told *The CJN* that her husband, Goran, a Bulgarian, and their two sons, Mark, 5 and Jorgi, 8, reached Toronto 10 days ago and will seek refugee status in Canada as well. She said they were on a flight from Bulgaria to Cuba but decamped at Gander, Newfoundland.

Since her arrival in Canada in 1991, Pantchevska said she has been unable to find work.

In a deposition filed with the Board, the Russian woman related a shocking series of actions taken against her in Moscow because she was Jewish. She said her father believed in standing up for his rights as a Jew and as a young girl she saw him badly beaten in front of her. Her apartment door was set afire once, and on two occasions, the apartment was bugged by men claiming to be plumbers installing new faucets and by men wanting to check the gas stove.

Telephone threats were common, she said, and once a dead bird was left in front of her door with a note saying she, her husband and her "halfbreed children" (a reference to their Bulgarian father) should get out of Russia.

Green argued that it was improper for the Board to give consideration to Israel's Law of Return because applicants seeking refugee status in Canada from the former Soviet Union have the same rights as other applicants and Canada has subscribed to an international agreement with 116 other countries in which these rights are set out.

He gave notice that he will be calling at least five expert witnesses when the hearing resumes to give evidence that the governments in the former Soviet Union are unable to halt the perpetration of anti-Semitic acts and that at the local level authorities are actually permitting them. A few of the five have just returned from Russia.

He told the Board that in one case in which one of his clients received a negative decision, a panel member had ruled that anti-Semitism in the former Soviet Union was discrimination but not persecution as defined in the act. This attitude is a threat to his present client, he said.

Wise said the panel at 70 University Avenue had expedited 5,000 cases in 1991 (by means of brief hearings) but that none of them involved Soviet Jews, "while across the road, [One Front Street West] there was an extraordinarily large number of Soviet Jews whose cases were expedited with positive results."

Responding to the charge of bias by Green, court hearing officer Harold Jacobson stated: "The Board has not conspired to stack decisions against anyone."

Congress takes aim at racism

By DAVID LAZARUS

MONTREAL —

Canadian Jewish Congress (CJC) president Irving Abella said it is time to better mobilize the Canadian Jewish community to help combat the alarming rise of racist and anti-Semitic incidents in an increasing number of European countries.

Delivering a "presidential report" at a recent meeting of the CJC national executive here, Abella expressed particular concern that such incidents now were even taking place in unexpected countries like Italy, Belgium and Sweden, where Jewish gravestones were desecrated in Stockholm.

Abella said as a result of this situation, Congress has been in touch with diplomatic representatives from several of these countries. These have included Germany's ambassador to Canada, Richard Ellerkmann, and the Swedish ambassador, Hakan Berggren.

Congress also has been in continuing contact with External Affairs Minister Barbara McDougall and sent a letter of condolence to the Turkish ambassador to Canada following the murder by neo-Nazis of three Turks residing in Germany.

During his presentation, Abella also used strong terminology to characterize the resurgence of racism and neo-Nazism in Europe, calling it "odious and familiar," and the news of which has "resonated to the feelings of 50 years ago." But the CJC president resisted going so far as to say that he felt that history would in fact repeat itself.

In general terms, Abella, who succeeded Toronto's Les Scheininger as CJC president last May, characterized the first six months of his three-year term as a period that fullfilled his promise to "put an equal emphasis" on the "Canadian" and "Jewish" aspects of the organization.

His first three months, for example, were taken up with the referendum on the Charlottetown Accord. Though it failed, it lost "with dignity," Abella said, and Congress played an important role in getting out a Canadian-Jewish "yes" vote in all but one poll.

As well, "Congress' energetic participation was widely praised by politicians and journalists throughout Canada," he said in his report.

The latter three months, by contrast, have been focused on the situation of world Jewry in light of the rise of racism and neo-Nazism in Europe and the plight of Jews seeking to flee the remnants of Yugoslavia.

Abella, in his written report, also described Congress' recent representations on several fronts, among them immigration and refugee legislation, Israel, David Irving, war criminals, a recent small communities conference in Regina, and meetings with representatives from various editorial boards.

Abella also said in his distributed report that Congress is currently "working on a proposal" to give younger people "an active role in our official bodies." CJC, along with United Israel Appeal of Canada and other agencies, are planning for a trip to Poland and Israel for university students.

An important meeting Congress held in late December, Abella informed the meeting, was with officials of the Canadian Red Cross Society (CRCS), as part of the long-standing effort to have the Star of David symbol used by the Magen David Adom (MDA), Israel's emergency ambulance service, recognized by the International Red Cross (IRC).

Although there is co-operation between the IRC and MDA, the IRC still does not recognized the MDA Star of David, as it does the respective Christian and Islamic symbols, the cross and crescent, that are used by other countries.

During the meeting, Congress "strongly urged" the IRC's incoming secretary-general, George Weber, to admit the MDA "into the family of the Red Cross," Abella wrote in his report.

BB to visit Germany to study violence

MONTREAL —

B'nai Brith Canada will sponsor a "fact-finding mission" to Germany at the end of January to obtain a "first-hand understanding" of the wave of neo-Nazi violence. At the same time, the organization hopes the visit will demonstrate its "profound concern" over the situation.

The announcement was made following a closed meeting here of BBC, addressed by German ambassador to Canada Richard Ellerkmann on the issue. Three days earlier, he had been the guest speaker at a Canadian Jewish Congress national executive meeting.

BBC executive vice-president Frank Dimant called the meeting a "frank dialogue," noting that Ellerkmann acknowledged the seriousness of the problem facing his country. He outlined new more aggressive measures being taken by his government to deal with racist violence and pointed to the mass demonstrations by Germans against racism.

"In an emotional plea, a Holocaust survivor urged the Ambassador to convey to his government the necessity to ensure that younger generations of Germans are taught about the horrors of the Holocaust and that the German people acknowledge collective responsibility for the crimes committed during the Second World War, that it is not enough to blame those crimes on a group of Nazis," Dimant related.

"Dr. Ellerkmann responded that each and every German chancellor since the war has accepted the responsibility and guilt on behalf of the German people. He also agreed that education is the best means to achieve the desired results of a Germany free of racism."

"The recent wave of neo-Nazi violence in Germany targeting foreigners and Jewish sites is an ominous echo of the past," BBC said in a statement after the meeting. "The defacement of memorials, cemeteries and former concentration camps, Nazi salutes and swastikas, and mob attacks on innocent victims, demonstrate that old, intolerant attitudes based on doctrines of racial or national supremacy remain a force to be contended with today."

Anti-racist rallies welcomed

BBC said it welcomes the large anti-racist rallies by Germans and the stronger measures taken by the authorities to end the violence and contain right-wing extremist groups.

The ban on such organizations should be extended to all extremist groups "whose purpose and actions are inimical to the open and democratic society guaranteed by the German Basic Law.

"Laws must be applied with consistency and commitment. Stiffer penalties are a necessity," and greater educational efforts must be made to counter negative perceptions of Jews among Germans, BBC said.

As he did before the CJC leadership, Ellerkmann assured the BBC representatives that he would immediately convey their concerns to the German government.

Race relations body urged for city

By MAURICE LUCOW

VICTORIA —

Greater Victoria needs a race relations advisory council to deal with potential racial problems facing the area, says a report just released by the Greater Victoria Race Relations Steering Committee .

Greater Victoria, with a population of close to 300,000, is the largest centre in Canada without any form of race relations council, says the report. "Given the escalating racial violence in other cities, it would be naive to delay forming a council until we experience some serious racial problem — especially since the greatest value of race relations councils is preventive," the report states.

The report, addressed to the mayors and councils of Victoria, Esquimalt, Oak Bay and Saanich, comes after research and deliberations over the last 18 months. The steering committee represents various racial groups, with Michael Peters, a former Montrealer, as the representative of the Jewish Community Relations Committee.

The report asserts that the history of other cities, such as Halifax, "shows that racial problems are no less real if they are not flagrant ... We don't have the problems of Miami or Los Angeles, but the indications from Greater Victoria's minorities are clear: Systemic discrimination does occur in our workplaces, racist slurs hurt our people every day."

Combatting racism and discrimination is not optional for the municipalities and school districts. "It is an obligation under the Human Rights Act and the Charter of Rights and Freedoms," says the report. A community-based 16-member race relations advisory council would advise municipal politicians, school and police boards and other community groups how to reduce discrimination and promote racial harmony and understanding.

In its research, the steering committee "found undoubtable racism and unequal opportunity in every municipality of the Capital Regional District," the report says. "All municipal governments are responsible for ensuring that citizens can live free from racism. The steering committee believes it would be wise to begin with the four core municipalities (Victoria, Esquimalt, Oak Bay and Saanich) and eventually expand throughout the region."

There are more than 60 distinct ethnic cultures in Greater Victoria, the report says, making up one-third of the population.

The report calls for a review of media, curricular and community programming to identify and try to remove ethnic, cultural or racial stereotype biases.

The report is now being considered by the municipal councils and a decision is expected in the near future.

Name Game

There is a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years. Mr. Catzman reports on his research in *The CJN*.

* * *

BELKIN — DINKIN

A number of Jewish surnames are matronymic — named after a mother like Rachlin (Rachel) and Estrin (Esther).

Belkin is a diminutive form of Beyle, which means either Bella — "beautiful" from the Latin or Biela — "white" from the Russian.

Dinkin comes from the feminine given name Dinah. I was told of an aunt who was called Sardine even though she looked more like a whale. Her real name was Sarah Dina. Sounds fishy.

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CJN Exclusive

Motti Golan

Like a bull in a China shop, Israeli journalist Motti Golan is nothing if not provocative and direct in presenting his argument that the relationship between Disapora and Israeli Jewry must be reassessed. The author of the recently-released book, With Friends Like You: What Israelis Really Think About American Jews, *is hoping to rekindle a frank and open debate on the vital issue that is confronting both communities — Jewish continuity. Golan was, until recently, editor in chief of* Globes, *Israel's leading business newspaper, and before that, he was political columnist and editor of the daily* Ha'aretz. *He was recently named editor in chief of a new Israeli economic daily, to be called* The Telegraph, *which is to debut in February. Golan has also served as minister of information at the Israeli embassy in Canada. He spoke with* The CJN's *Paul Lungen during a recent visit to Toronto.*

CJN: *Can you describe the main argument in your book about the relationship between the Jews of Israel and America?*

Golan: The main thing that I say in the book is that we are talking to each other in the language of cliches and slogans — Israel will live forever, we are partners, the Diaspora has a role to play, and so on. Our leaders don't want to rock the boat and probe deeper into these cliches to see if there is any merit to them.

In my book, I attempt to be honest and put everything on the table. I tell American Jewry, and that includes Canada, not what they want to hear, which is what our official leaders are telling us all the time, but what many of we Israelis feel about the relationship between the two groups.

In other words, my book attempts to cut through the b-s.

First of all is the myth of the partnership. We are not partners. We don't feel that American Jews are our partners because there can be no partnership between people who spill their blood and people who give a small portion of their [tax exempt] money. There can be no partnership between a parent who sends his son to the army and a parent who sends his son to college.

Second, the myth that American Jews have a role to play in the State of Israel, with money and political support.

[The main point of the book is that] American Jewry is not fulfilling its share in the burden of maintaining the State of Israel.

By not sharing the burden, I mean they don't live in Israel. This is becoming an extremely serious situation for Israel and for the Jewish people.

We Israelis are tired of carrying the burden of Israel. We are tired of giving a major portion of our lives to the army, of paying 50 percent income tax and of living in a constant state of siege. The stress we are under is doing terrible things to us and we are simply tired.

There are two results of this. People who can, leave the country. Many of our youngsters are doing so, including the best from elite combat units.

Another aspect is the weakening of the motivation the Israeli has today for defending his country. Most Israelis today are not willing to give their lives for the security of Israel. They want to live. They do not understand why they must carry all the burden of life and death for the state, for maintaining a Jewish state for the Jewish people. If Israel is a state for the Jewish people and not just the Israeli Jews, then we feel it's about time that American Jewry shared the burden.

CJN: *So American Jewry would have to immigrate en masse to Israel? Is that the only way to make it a real partnership?*

Golan: Absolutely. Another reason that American Jewry should come to Israel is to save the Jewish people here. What is happening today is that we are losing on both fronts. In Israel people are getting tired and they lack motivation. [In North America], people assimilate in great numbers and we know that the rate of intermarriage is about 70 percent (others put the figure at 50 percent). Unlike 10 or 15 years ago, most non-Jewish spouses do not convert to Judaism and the children grow up as gentiles.

CJN: *It's not a likely prospect though that American Jews will pick up and move to Israel.*

Golan: I know [most people won't] get up and leave everything behind to go to [another] country just for the sake of the future of the Jewish people. What I'm saying is that we must realize what the situation is and the consequences of the fact that American Jews don't come to Israel, and discuss it and think about it. Then [perhaps] we'll come to the conclusion that there is no solution and that whatever happens, happens. So the Jews will disappear here, or Israel will disappear. [But] it's not even being discussed. [I say], let's go to the future with open eyes.

CJN: *American and Canadian Jews have made assimilation and intermarriage an important subject in many of their organizations. They have studies, programs. They don't see moving to Israel as the only solution.*

Golan: You say the Diaspora has a role [in Jewish survival], not because you believe it necessarily, but if you don't say it, you'll have to draw the conclusion, 'Go and live in Israel.' And you don't want to live in Israel.

Of course they repeatedly say the solution is not to go to Israel. So what do they say? 'Education.' Which is more b-s.

'Let's have more Jewish teachers, more Jewish learning'; let's do everything except the one thing that can really change it, the one thing they don't want to do.

Why am I saying that Jewish education, identity and awareness are not the answer? Because I am a realistic man. Look at what happened in Iran. The Iranian Jews got the best Jewish education. They didn't have much of a choice since they couldn't have any other kind of education.

The Shah went and the ayatollah came. They fled Iran. Where did they go? Ninety percent [moved] to Los Angeles, Australia, some came to Canada and to other places. A few hundred went to Israel.

If that is not enough, take South Africa. In South Africa, the Jews got the best Jewish education, awareness and identification than in any other place in the world. When trouble started, they fled in great numbers. Where did they go? They went to the United States, to Australia, to other places where they will assimilate.

Take the statistics that say between 70 and 80 percent will intermarry. Seventy or 80 percent of the Jews of America did not go without a Jewish education, or awareness or identification. This has nothing to do with education. The Jewish people can defend itself against anti-Semitism. They are helpless against pro-Semitism, against an open society that accepts them. And education has nothing to do with it. A young Jew who falls in love with a gentile, wants to marry the gentile. He doesn't understand why he shouldn't.

CJN: *There's something like six million Jews in America. And what you're saying appears to be a lose-lose situation — that unless they move to Israel they'll disappear, and they aren't moving to Israel.*

Golan: That's what I'm saying. So, even if there is no solution, it's a serious enough situation that we discuss it and stop talking in the language of cliches, and Negev dinners, and UJA slogans.

CJN: *You're very critical in your book about American Jews who criticize Israel, but at the same time here you are criticizing American Jews about their lives. Isn't that inconsistent?*

Golan: It's my life too. If the Diaspora disappears, I don't think Israel can hold. When I talk about assimilation and intermarriage, I'm not criticizing. If I lived in America I would be the same.

But if the Diaspora Jews disappear, Israel cannot hold without that source of Jews to come to Israel. Israel cannot hold for long with four or five million Jews. This is a fact. It's impossible.

The disappearance of Jews around the world is a concern of all Jews, whether they are inside or outside of Israel. Another thing is that even if I criticize American Jews, it's not a question of paying a price, since there is no price to pay. If you pressure us into certain policies and there is damage done, I have to pay the price of the damage.

That is not the case here.

CJN: *So unless American Jews move to Israel, both communities will end up in extreme danger?*

Golan: According to the facts. According to what I know about Israel and what I know about American Jewry. From the statistics from the day to day life.

CJN: *But what about Soviet Jews. Several hundred thousand have come and more are coming. Won't they make Israel a viable entity?*

Golan: Not at all. First of all, 500,000 is a small number.

Secondly, I was talking about the burden we are under. If you bring Moroccan Jews, or [Ethiopian Jews] or Russian Jews, you increase the burden.

We are not talking about advanced people like American Jews or people with money like American Jews. The others have to start from the beginning. It's an additional burden, one we're gladly taking, but it's an additional burden. It may make us weaker in the short run.

What we need is great numbers of people who are not a burden but who contribute to the advancement of Israel. And I believe that a million or two million American Jews would better us and make Israel a safer place to live in.

CJN: *You say in your book that American Jews who don't pay any price are too willing to criticize Israel. Yet at the same time we get people from Israel who say that American and Canadian Jews should be willing to criticize Israel when they think it's important, because we are partners in the Zionist enterprise. It seems there's a mixed signal coming from Israel on this.*

Golan: It's not a question of mixed signals. Our leaders are very anxious to come here and be invited here. They love it here. The Jewish community embraces them, they say all the right things.

I believe I am speaking, from what I know about my friends and what they think, for the silent majority in Israel — those Israelis who don't come here as guests of people and organizations.

Those Israelis who come here as guests want to be invited again, so they are not going to say anything that would jeopardize a repeat invitation.

I also blame we Israelis for this. We are not a passive party. We co-operate fully in this situation.

You have Benjamin Netanyahu running for leadership of Likud. He comes here and asks Jews for money. If you ask Jews for money for political purposes in Israel you give them the right to criticize Israel, to pressure Israel. I think it's terrible what he's doing.

I think it's terrible that the other political figures in Israel come here and embrace the rich Jews in order to get money.

The strange thing is that the same Netanyahu or anybody else, Peace Now even, they're also coming here to ask for contributions. But if American Jewry criticized Israel in a way they don't like, they'd tell American Jewry to shut up, you don't have a right to say anything. But you can't ask for money on the one hand and then say they can't voice an opinion.

What I say is, 'I don't want to ask for money either.'

CJN: *You think it's an unhealthy situation that Israel gets millions from the world Jewish community?*

Golan: For me this situation is humiliating. Israel doesn't need the money. It's less than two percent of the national budget, a fraction. Israel needed the money 30-40 years ago. But times have changed.

CJN: *But certainly the twinning of cities, the community centres. . .*

Golan: This is [what I mean by] a vicious circle. By not coming to Israel you make us weak, economically too, so that you make us need your contributions. This is the vicious circle I'm talking about [in my book].

But I say another thing as far as the money is concerned. I would stop the UJA today as well as the [State of Israel] Bonds and tell the Jews of North America, 'You want to be involved with Israel in a monetary way, invest.' Israeli and American Jewry [should decide] that all the officers of UJA and Bonds will become investment officers.

I don't want your donation. I want you to come, pick yourself a project, invest and get shares. Because investment brings people to Israel.

There is in Canada a very good example of that — the Kofflers. [Murray] Koffler invested in Superpharm and today his son lives in Israel. When a businessman invests rather than gives to charity, he wants to be sure he makes a profit. I want people to make a profit, because if they invest and make a profit, it shows that my economy is healthy and then I don't need contributions.

CJN: *Israel gets about $3 billion from the American government as well as U.S. contracts. If there was no American Jewish community, you might not get it.*

Golan: We wouldn't need it. Again, it's a vicious circle. Give me two or three million American Jews in Israel and I wouldn't need any money from the American government. If I had my way, and I'm saying this ironically, I would say to the president of the United States, give me your Jews and keep the money. Of course, he can't do it, it's a free country.

Look what we did with four million Jews, not Americans, not advanced people. Most of them had to learn everything from the beginning. With two million educated people with their knowhow and money, we wouldn't need any aid from the government.

[Cont'd. on page 7]

Canadian, Israeli legal experts gather to debate justice system

By LEORA FRUCHT

JERUSALEM —

The Canadian Charter of Rights provides the best model in the world for Israel in its quest to adopt its own bill of rights, said Israel Supreme Court Justice Aharon Barak at the opening of the Canada-Israel Law Conference in Jerusalem last month.

The bilateral conference on chartering human rights brought together supreme court justices, ministries and leading legal experts from both countries in a meeting that assumed unanticipated timeliness as Israel's High Court of Justice wrangled with the legality of deporting 415 Palestinians.

The Israeli judges, including Chief Justice Meir Shamgar, used the recesses of their marathon deliberations to host their Canadian counterparts, who included Chief Justice Antonio Lamer and Justices Claire L'Heureux-Dube, Beverley McLaughlin and Charles Gonthier of the Supreme Court of Canada, Justices Rosalie Abella and Walter Tarnpolsky of the Ontario Court of Appeal, Justice Herbert Marx of the Superior Court of Quebec, as well as law experts from the co-sponsoring institutions: McGill University, University of Toronto and the University of Alberta.

As a result, the Canadian delegation was given a rare close-up view of how the Israeli justice system struggles to uphold human rights in the face of security threats. A dinner for the Canadians at the home of Israeli Supreme Court Justice Aharon Barak was interrupted momentarily when a lawyer showed up with a petition requesting that the deportees be allowed to return on humanitarian grounds. "Justice Barak returned to the table and proceeded to explain to us the issues involved," recalls McGill University law professor Irwin Cotler, co-organizer of the conference. "We got a real sense of life of the law."

Barak — who earlier issued a temporary restraining order stopping the deportation convoy in its tracks and also voted against the majority decision to allow the deportations to proceed — expressed deep admiration for the Canadian legal model. "The Canadian Supreme Court is the best Supreme Court in the common law world," he told conference participants. He praised the Canadian Charter of Rights as the most appropriate model for Israel to adopt and expressed the hope that the conference would mark "the beginning of a new brotherhood in constitutional lawmaking" between the two countries.

Canadian Supreme Court Justice Claire L'Heureux Dube called some of the difficulties the Court has faced in balancing constitutional rights. But she argued that the inherent merits of a human rights code and entrenched constitution are "irrefutable." In encouraging Israel to take a similar step L'Heureux Dube won over her audience by quoting Theodor Herzl. "If you will it, it is no dream," she concluded in well-rehearsed Hebrew.

Other sessions dealt with hate speech, minority rights and multiculturalism, women's rights and criminal justice.

Also participating in the conference, held at the Hebrew University, were Canadian minister of citizenship and multiculturalism Gerry Wiener, Canadian ambassador to Israel Dr. Norman Spector, as well as a contingent of law professors that included Lorraine Weinrib of the University of Toronto and Kathleen Mahoney of the University of Calgary.

The Israeli participants included several members of cabinet, among them, Foreign Minister Shimon Peres, Justice Minister David Libai and ministers Amnon Rubinstein and Shimon Shetreet, both law professors, as well as former Attorney General Yitzhak Zamir. Prof. Mordechai Kremnitzer, dean of the faculty of law at the Hebrew University, organized the conference together with Prof. Irwin Cotler.

The conference also marked the establishment of the Canada-Israel legal co-operation program, which will provide opportunities for further exchanges between legal experts from both countries. A follow-up conference in Canada — to be hosted by the Canadian Supreme Court — is already planned.

American Jewish groups angered by U.S. decision

WASHINGTON (JTA) —

American Jewish groups have strongly protested the State Department's refusal to allow a U.S. ambassador to address an international conference in Jerusalem last week.

Morris Abram, who serves as ambassador to U.N. agencies in Geneva, was barred from addressing the International Association of Jewish Lawyers and Jurists, because it convened at the Hyatt Hotel, which is situated on land that was not part of Israeli Jerusalem prior to 1967.

The issue goes right to the heart of U.S. policy on Jerusalem, which has often been a point of contention between various U.S. administrations and the American Jewish community.

The United States never recognized Israel's annexation of East Jerusalem following the Six-Day War of 1967. While Washington believes the city should remain united, it has said the final status should be determined in negotiations between Israel and its Arab neighbors.

The Conference of Presidents of Major American Jewish Organizations issued a statement saying it was "distressed and dismayed" by the State Department's action against Abram, who is a former chairman of the umbrella group.

It said the reason given, that the hotel lies in East Jerusalem, is "inexplicable and unacceptable."

Arguing that the move "violates longstanding U.S. policy that Jerusalem remain an undivided city," the group said the administration "appears to be prejudging the status of Jerusalem, which the United States has insisted should be the subject of discussion at the Arab-Israeli negotiating table."

Motti Golan

[Cont'd. from page 6]

CJN: *In your book, you argue that when American Jews criticize Israel, they do so with their gentile neighbors in mind. They're taking a position that's not necessarily best for Israel, but what's best for themselves in the United States. That's a very cynical analysis. Don't you think there are Jews who criticize Israel who really do believe their critiques are justified on the merits?*

Golan: Maybe. Saying 'all of them' was to generalize. But I'm saying that even to those Jews who really care about what's happening in Israel. . . they are not going to pay the price of that criticism. Jews tell me, 'Stop building settlements.' I say, 'You come and stop it. Don't tell me to stop it because you don't know what will be the result of stopping it.' And I'm against the settlements, by the way.

What infuriates me even more are the rightist Jews who tell me, 'Don't give up any territory. Don't give up any land.'

If you don't want to give up the West Bank, come to defend the West Bank. Don't send my son to defend it. As long as you don't send yourself and your son to defend it, don't tell me what to do.

I believe that most Jews also have in mind what things look like to the gentiles. Let's say that the settlements were popular with non-Jews. Tell me with your hand on your heart, do you think American Jewry would criticize us for building settlements?

So there is a very thin line between really caring about Israel and really caring about what happens to North American Jewry.

CJN: *At the start of your book, you call Elie Wiesel and U.S. Jews 'enemies of Israel, more dangerous than the PLO.' How can you justify a statement like that?*

Golan: Easily. Of course it was a figure of speech. The difference between Elie Wiesel and every Jew and the PLO is that the PLO willingly wants to destroy Israel and Wiesel certainly does not willingly want to destroy Israel. American Jewry, including Wiesel, by its deeds and its non-deeds, by not coming to Israel, is causing Israel more harm than its enemies. And why is that? Because if someone declares himself my enemy, I can defend myself, I know what to do. But if somebody tells me he loves me but by his deeds and non-deeds cause me harm, I don't protect myself. I meant it in that respect.

CJN: *As a political analyst, can you describe how the talk about Israel giving up part of the Golan Heights is being received in the country? Does Labor have a mandate for that?*

Golan: Labor has a mandate to make peace and every Israeli knows, either consciously or subconsciously, that peace means territorial concessions. If you make peace with Syria you must concede territories. If you make peace with the Palestinians, you might concede territory. There is no other way.

CJN: *You're saying that people in Israel want peace so much they might make a bad deal?*

Golan: Absolutely. I have no doubt about it.

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Deadline for applications: January 22, 1993.

World

GIFT OF TORAH

Mikhail Gorbachev (left), ex-president of the former Soviet Union was presented with a Torah scroll in São Paulo by Rabbi Henry I. Sobel, who is the senior rabbi at Congregaçãco Israelita Paulista in São Paulo. Sobel told Gorbachev and some 1,000 Jewish community leaders and members, that he was presenting "the most precious symbol of our faith" because Gorbachev had "restored to our Soviet brothers and sisters the right to study it and practice its teachings" and had given "our brothers and sisters in the former Soviet Union the freedom to take the Torah with them to any country in which they choose to live."

Holocaust survivors now able to get German reparations

NEW YORK (JTA) —

Holocaust survivors who have been unable so far to collect reparations from the German government can now apply for funds, it was announced by the Conference on Jewish Material Claims Against Germany.

This notification follows the announcement in early November that the Claims Conference and the German government had signed a compensation accord on additional reparations payments.

Thousands of Nazi victims who resided behind the Iron Curtain never received indeminification because they were unable to file applications by the 1965 deadline stipulated in the 1952 reparations agreement, according to Israel Miller, president of the Claims Conference.

Under the new agreement, Holocaust survivors who can prove they spent at least six months in concentration camps, or 18 months in ghettos, or 18 months in hiding under inhumane conditions, are eligible to receive reparations.

Such victims are eligible even if they previously received one-time payments of up to 5,000 marks — about $3,200 — under the German Federal Indemnification Law or from the Claims Conference Hardship Fund, or payments greater than 5,000 marks for extended incarceration.

Individuals who currently receive pensions under the German Federal Indemnification Law or the Israeli Law for Invalids of Nazi Persecution are ineligible, as are Nazi victims who never left their original countries of residence or subsequently returned to those countries.

Approved claimants will receive monthly payments of 500 marks — about $320 (U.S.) — beginning August 1, 1995, and a limited interim payment, according to the conference.

No deadline has been announced for the filing of applications.

The November accord was reached under Article 2 of the implementation agreement to the German Unification Treaty reuniting East and West Germany, in which the German government agreed to negotiate with the Claims Conference for hardship payments to Nazi victims who had previously received no compensation or only minimal indemnification.

Grants to Jewish institutions

The agreement also makes available German government funds for grants to Jewish institutions and organizations throughout the world which provide shelter or social care to substantial numbers of elderly Jewish Nazi victims, according to the Claims Conference.

"The recent agreement between the German government and the Claims Conference will make it possible to expand and improve facilities and services to elderly Holocaust survivors, many of whom are frail and needy," said Miller.

Applications for such grants must be filed with the Claims Conference by March 1, 1993.

In separate but related restitution news, Dec. 31, 1992 is the application deadline for property claims in the former East Germany.

Those whose East German property was confiscated or otherwise lost during and immediately after World War II can apply for the return of or monetary compensation for their land.

About 20 percent of the total applications received so far — approximately 400,000 — are by those whose property was confiscated by the Nazis, according to Deuteron, a Hamburg-based property group.

Most of the remaining claims were filed by victims of the Communist regime in East Germany.

German legal experts note that many Jewish victims of the Holocaust were never informed about their rights concerning property loss in the area of former East Germany.

The Claims Conference has submitted property applications on behalf of some of those Jews victimized by the Nazis.

For more information, contact the United Restitution Organization, 5253 Decarie Blvd., suite 325, Montreal H3W 3C3, 481-7933. In Toronto, the address is 4600 Bathurst St., suite 121, 630-2920.

Applications for property restitution, which must be received by Dec. 31, 1992, should be sent by registered mail to: Bundesministerium der Justiz (Ministry of Justice), Heinemannstrasse 6, 5300 Bonn 2, Germany.

Claims Conference — Article 2 Fund Wiessenau 53, 6000 Frankfurt am Main 1, Germany (for residents in all other countries).

Applications for institutional grants should be mailed in duplicate to:

Conference on Jewish Material Claims Against Germany 15 East 26 Street, Room 1355, New York, NY 10010.

Vatican to intensify Palestinian ties

ROME (JTA) —

The Vatican, which has refused so far to establish diplomatic relations with Israel, says it is planning to step up its contacts with Palestinians.

The Holy See said it would establish a "joint bilateral commission" with Palestinians and intensify contacts with Palestinians living in the Israeli-administered territories as well as those "in the diaspora."

The announcement was made after Farouk Kaddoumi, the Palestine Liberation Organization's "foreign minister," met here Dec. 23 with the Vatican secretary of state, Monsignor Louis Touran.

Vatican spokesman Joaquin Navarro Walls said that during talks between Kaddoumi and Touran, "concern was expressed for the lack of movement in the peace process and for the increase in violence."

The day before the meeting, the Vatican used a front-page article in its official newspaper, *Osservatore Romano*, to call upon Israel to reconsider its decision to expel 415 Palestinian fundamentalists to Lebanon.

The article urged both sides of the dispute to have a "sense of proportion, both in applying the law and in claiming your rights."

Speaking to reporters before the meeting, Kaddoumi said he appreciated the Vatican's position.

"The Vatican also feels without a doubt that the peace process is important, not only because Palestine is the Holy Land, but also because among those who are suffering are Christian Palestinians," he said.

"We think that the moral role of the Vatican and the role of Italy in Europe are particularly important."

While in Italy, Kaddoumi also met with Italian Foreign Minister Emilio Colombo and other Italian officials. He spoke to Colombo of the need to "pull the peace process out of the stagnation."

Kaddoumi said the purpose of his visit to Italy was "to explain our current positions, our commitment, and to see how we can together find a solution and how our interlocutors can help us unblock this critical situation."

Colombo said Italy considers the expulsion of the 415 Palestinians an "exaggerated" reaction, but he also sharply condemned the brutal killing by Palestinian fundamentalists of an Israeli border policeman, which he termed a danger to the peace process.

Muslims blamed for Arab emigration

JERUSALEM (JPFS) —

Most local Christian leaders blame Israel for the continuing emigration of Arab Christians from the Holy Land, but one local Roman Catholic priest says the emigration is the result of pressure from Muslims.

Father Georges Abou-Khazan, a parish priest in Bethlehem, writing in the November-December issue of *Terra Santa*, an Italian-language magazine published by the Franciscan order, says that some experts predict that in 30 years there will no longer be any Christians in the Middle East. But rather than blame the Israeli occupation, he said it is the result of Muslim exclusivism.

Many local Christians have said this privately, but none has ever said so publicly for fear of retribution.

Unable to have a solely Muslim society demographically, socially or legally, the Muslim seek instead to "Islamicize" the land. To this end, he says, considerable sums have been contributed by the Muslim states for the past few decades.

In the 1970s and 1980s there was an organized campaign to buy the shops in the Christian Quarter of Jerusalem, he says. When St. John's Hospice, belonging to the Greek Orthodox Patriarchate, was occupied by Israelis during Easter of 1980, the Muslims organized a popular reaction, but as long as Christian property was being sold to Muslims, "the people" did not react, he says.

In Bethlehem, Muslims are paying astronomical prices, he said. In his own parish, a Christian family wishing to sell their property told prospective buyers they would rather sell to Christians. Soon after, their home was set on fire, apparently the work of the shebab.

Fortunately, he adds, in that case the fire was soon put out, but two shops owned by Christians in Jerusalem were completely gutted.

As a result of the "Islamification" of the land, the living space of the Christians is steadily being reduced, he says.

"In the Muslim world there cannot be, in the near future, a pluralistic or democratic society," he says.

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AVIS RENT A CAR

Australian Jewish museum opens

SYDNEY —

One of the world's finest Jewish museums, the Museum of Australian Jewish History and the Holocaust, opened recently in Sydney, Australia.

The site is the old Maccabean Hall in Darlinghurst Road, adjacent to the headquarters of the Sydney Jewish community, gutted and transformed at a cost of about $6 million by a shy benefactor, John Saunders, co-founder of the Westfield group of developers, an Australian firm.

Saunders, a survivor of Auschwitz and Dornhau camps, said: "I was one of the lucky ones. It is my belief that I have a mission to tell the story of the Holocaust, to keep the memories from fading.

"The survivors of Hitler's concentration camps are aging and dying and I believe it is a crime to let their suffering go unrecognized by the community."

Dr. Edmond Y. Lipsitz, former executive director of Canadian Jewish Congress, Ontario region, who was invited by Saunders to the official opening of the museum, delivered a letter of greetings from Floyd Laughren, deputy premier of Ontario.

"This museum will be not only a reminder of one of the most heinous acts of modern or any other era of history, but a celebration of the richness of Jewish culture. It will serve to remind us about the evils of racism and intolerance.

"I hope that from this experience we will build a better world, one in which human beings will respect each other and live in peace and harmony. The efforts of the Australian Holocaust Survivors Association find a visible expression of hope in this museum.

"Projects like this one will ensure that we remain eternally vigilant against prejudice and discrimination," said the deputy premier in his letter.

The renovated building is architecturally stunning. A Star of David dominate the interior. The points of the star seem to guide visitors to the places of interest.

John Saunders

One floor of exhibits deal with Jewish migration to Australia, from the convict era to the present. The other seven floors deal with the Holocaust.

One of the more moving displays is a visual rollcall of Holocaust victims. Fifteen seconds is allowed for each — a photo of the dead person, and a brief narration. Although restricted to those with relatives living in Australia, the video runs for 4½ hours, and names are still being added. (If it included all known Holocaust victims, it would run nonstop for three years.)

On the top level of the museum tribute is paid to the courage of Righteous Gentiles who risked their lives and the lives of their families to protect Jews from the injustice and brutality of Hitler's dictates.

It also pays tribute to the survivors of the Holocaust who had the courage to put the Holocaust behind them and start a new life in Australia and to contribute to their new-found society.

Ethiopian student aims at medicine

JERUSALEM —

Avraham Yitzhak, 21, Ethiopian-born first-year medical student at Ben-Gurion University, did not come to Israel with Operation Solomon, like other members of his community. "I came by my own private 'Operation Avraham'," he laughs.

Avraham, now known as Avi, was raised in Addis Ababa, and has dreamed of being a physician since early childhood. An outstanding student, he was accepted at Addis Ababa University's medical school when he was 16. His family left for Israel without him.

Avi prefers not to go into details about the situation in Ethiopia, but it is evident that, as one of only two Jewish medical students, he did not have an easy life. He was in his fourth year when he decided the time had come to abandon his studies and join his family. "I came here one year, seven months and two days ago," he reckons out precisely.

Avi spent his first few months in Israel learning Hebrew, which he now speaks fluently. Then he found work at a community clinic in Jerusalem, serving as 'a cultural bridge' between the medical staff and the Ethiopian immigrants.

"It was a fascinating experience," he says. "I was translating from Amharic to Hebrew and back, but I was also trying to translate codes. For example, when an Ethiopian says: 'I have a pain in my heart,' he doesn't need a cardiologist. What he is saying is that he is sad and his heart is heavy. As a newcomer myself, it was easy for me to identify with these people and their problems."

Avi passed university entrance examinations and was accepted by several medical schools. He chose Ben-Gurion University, he says, "because they took an interest in me as a person. They really wanted to know who I am."

Avraham Yitzhak

Because of the differences in academic standards between Ethiopia and Israel, he is starting out again from the beginning, but does not see this as a major problem. "After all, I'm only 21," he says philosophically. "Most of the other students are older than me, because they have completed their military service." Soft-spoken Avi finds his fellow-students more mature and thoughtful than students in Ethiopia, and has already made good friends.

He is slightly abashed by all the attention he is getting. "It's not always easy being the first Ethiopian medical student," he confesses. "I feel that I have to prove something all the time. But I tell myself that I'm not different from the other students. I'm just a pioneer."

Since Operation Moses in the mid 1980s and Operation Solomon in May, 1991, 47,000 Ethiopian Jews have been transplanted by the Israeli government from an agrarian, simple lifestyle into a modern western-style society. A large concentration reside in Beersheba, the capital of the Negev.

Ben-Gurion University of the Negev, with it's main campus in Beersheva, has instituted initiatives to ensure that Ethiopian olim will not become "hewers of wood" and "drawers of water" due to lack of knowledge and skills, by taking the following steps:

— Waived the national psychometric exam as an entrance criteria realizing the exam's cultural bias.

— Created a special course for Ethiopians with little formal education.

— Opened a pre-academic course for new immigrants.

— Increased involvement in the community through Ben-Gurion University's social action unit.

— Organized a special leadership training course for members of the Ethiopian community.

— Identified young Ethiopians, who, with a support system of tutors and counsellors, can pursue regular university studies.

Beit Halochem Launches Campaign

(l. to r.) David Smuschkowitz, host; Shaila Gottlieb, President; and Alex Eisen, Fundraising Chairman.

Beit Halochem Canada, Aid to Disabled Veterans of Israel, kicked off their major fundraising of $2,000,000 to equip the new Jerusalem Rehabilitation Centre. A special evening was held at the home of David & Luba Smuschkowitz. As well as a video presentation, everyone was able to meet and chat with Yair & Miriam Ron. Yair was the leader of the 'Wheelchair Veterans Visit' sponsored by the Alumni Chapter of Beit Halochem Canada.

The Canadian Associates of Ben-Gurion University of the Negev

express profound sorrow on the passing of

MORRIS LAX ז"ל

a proud Jew and a proud Son of Israel whose life was dedicated to the advancement of the State of Israel and the Jewish people.

Heartfelt condolences are extended to his wife

Goldie Lax

and the entire Lax family

Morris will sorely be missed by his friends in Canada and abroad and all those whose lives were enriched by his generosity.

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Aly Larson, *President, Toronto Chapter*
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World

50 Years Ago ...a look back

JEWS IN POLAND BATTLE NAZIS

LONDON, Dec. 3, 1942 (JTA) —

Jews in a number of Polish towns erected barricades around the Jewish quarters and battled Nazi police units and the Gestapo officials who came to deport them, it is reported in a message received here from the Jewish underground movement in Poland by Samuel Zygelboim, Jewish member of the Polish National Council.

* * *

LAVAL INTRODUCES "JEWISH PASSPORTS"

LONDON, Dec. 8, 1942 (JTA) —

The introduction of special "Jewish passports" for the Jewish population of France was announced over the Vichy radio by Darquier de Pellepoix, commissioner for Jewish affairs of the Laval government. The announcement also said that Jewish youth organizations are dissolved and no stateless or alien Jew is permitted to travel outside the district in which he lives. Pellepoix also announced a new decree which provides punishment for non-Jews aiding Jews to avoid anti-Jewish laws.

* * *

THOUSANDS CROWD SYNAGOGUES

LONDON, Dec. 13, 1942 (JTA) —

Thousands of Jews crowded the synagogues throughout Britain and most Jewish shops remained closed as British Jewry fasted and recited prayers of mourning for the hundreds of thousands of Jews murdered by the Nazis in Europe.

* * *

VATICAN'S REQUEST REJECTED BY HITLER

LONDON, Dec. 14, 1942 (JTA) —

A request by the Vatican that it be allowed to send representatives to occupied Poland for the purpose of investigating the reports of mass-killing of Poles and Jews by the Nazi occupation authorities was rejected by Hitler, the London press reported.

The Jewish Telegraphic Agency was informed by authoritative sources that no final decision has been made by the British government with regard to action on the Nazi atrocities in Poland.

The matter is still under consideration and the government's decision may be made public through a statement in the House of Commons.

* * *

10,000 JEWS LEFT IN GHETTO

STOCKHOLM, Dec. 22, 1942 (JTA) —

No more than 10,000 Jews remain in the Warsaw ghetto according to a report published in the Swedish press quoting a Swedish businessman who returned from Warsaw. There were about 500,000 Jews in the ghetto at the beginning of this year, prior to the mass-deportation of Jews from Warsaw "to unknown destinations."

* * *

SEN. PEPPER PREDICTS JEWISH STATE

NEW YORK, Dec. 21, 1942 (JTA) —

The prediction that when the war is over Palestine will be established by the democracies as "a free Jewish State" was made by Senator Claude Pepper of Florida addressing the First Victory Drive Dinner of the United Jewish War Effort which is collecting funds to be sent to the Allied Nations.

* * *

HUNDREDS OF POLISH TOWNS "JUDENREIN"

ZURICH, Dec, 23, 1942 (JTA) —

Hundreds of towns, large and small, have been made "judenrein" by the Nazis in occupied Poland during the last few months, it is disclosed in an official report published by the Nazi government in Berlin newspapers.

The report, issued by the Secretary of State for Security in the Government General, reveals that the huge ghettos in Radom and in Lublin have been abolished because not a single Jew remains in those cities, where tens of thousands resided during the first months of the Nazi occupation in addition to the Jews from Germany and other Nazi-held countries who were deported to the Lublin ghetto by the thousands.

SHALOM

Natan Sharansky (left) welcomes Multiculturalism and Citizenship Minister Gerry Weiner to his Jerusalem home. During a 4-day official visit to Israel last month, Weiner met with Israeli Foreign Minister Shimon Peres, Education Minister Shulamit Aloni and Israel's two Chief Rabbis, and toured absorption centres. [IPPA]

PLO, Hamas split on peace talks

GENEVA (JTA) —

Yasser Arafat has given strong indications that he backs continued peace talks with Israel, despite its deportation of 415 Moslem fundamentalists to Lebanon.

The Palestine Liberation Organization leader told reporters here last week he is still committed to peace, and he called on Palestinians in the territories to develop contacts with peace-oriented Israelis in the Labor and Meretz parties of the coalition government.

Arafat condemned the Israeli expulsions as "an ethnic act and a war crime." But he also spoke out against such acts as the kidnapping and brutal murder of Israeli border policeman Nissim Toledano by activists of the Islamic fundamentalist Hamas movement.

Nevertheless, Arafat said the slaying did not justify the massive deportation to Lebanon of Hamas and Islamic Jihad activists, which occurred a few days after the murder.

Observers said his remarks appeared to signal continuing differences between the PLO and Hamas, which have long been rivals for Palestinian support in the territories but have recently shown unity in public over the deportation issue.

Hamas opposed the peace talks even before the Israeli expulsions. It would like the PLO to pull out of the negotiations, but so far Arafat has stopped short of slamming the door on the talks.

Violence erupts

The Tunis-based PLO leader, who calls the shots for Palestinians negotiating directly with Israel, spoke after separate meetings here with U.N. Secretary-General Boutros Boutros-Ghali and French Foreign Minister Roland Dumas.

Boutros-Ghali told reporters he was still awaiting a third and final report from his special envoy to the Middle East, U.N. Undersecretary-General James Jonah, before taking any further action on the deportees issue. That report is expected this week.

Meanwhile, in Israel, violence erupted again on the weekend, just as Prime Minister Yitzhak Rabin was telling the 22nd Gathering and Congress of the World Union of Jewish Students that the expulsion of the Palestinians from the territories had dealt a major blow to the Hamas and had led to a drop in terrorist assaults.

Separate incidents left a 25-year-old agent of the Shin Bet security service dead and a Jewish construction worker seriously injured.

There was also an explosion aboard a passenger bus near Petach Tikvah, but it caused only slight damage and no injuries.

The Shin Bet officer was found dead Sunday afternoon in the entrance of an apartment building in the Rehavia neighborhood of western Jerusalem. He apparently had been struck with a heavy object and stabbed all over his body.

A police communique said only that he was killed "during an operational activity." But news reports in Jerusalem said he had been killed while waiting for the arrival of an Arab informant.

Earlier, one or two Arab workers brutally attacked a Jewish carpenter at a building site in Holon. He was said to be out of danger following surgery.

Police detained 10 people and were seeking a 30-year-old Palestinian from Hebron under suspicion of taking part in the assault.

Meanwhile, riots erupted in the Gaza Strip shortly after Israel lifted a curfew and allowed 35,000 day laborers to cross into Israel proper.

A resident of Rafah, at the southern end of the territory, was killed, apparently by Israeli army fire, and at least 10 others wounded in demonstrations there. One woman reportedly was hit by a bullet to the chest and suffered serious wounds.

Israeli soldiers opened fire after their vehicle was ambushed by rock-throwing youths.

Disagreement at UN stalls resolution condemning Israel

UNITED NATIONS (JTA) —

Another U.N. effort to condemn Israel for the deportation of 415 Palestinians failed last week, after members of the non-aligned bloc who proposed the measure refused to soften it, as demanded by the United States.

The proposed measure would have had the president of the Security Council issue a letter condemning Israel for not abiding by the council's Dec. 18 resolution. It strongly condemned the deportations and called on Israel to let the Palestinians return to the territories.

Such letters enable the Security Council to make its views known without the formal implications of a full-fledged resolution. They generally require unanimous support from council members.

But the United States maintained it would be inappropriate to condemn Israel for failing to abide by the resolution until the council heard a report from U.N. special envoy James Jonah, expected this week.

Unwilling to be the only obstacle to the Security Council's desire to address the issue, the United States did indicate its willingness to support a milder presidential letter.

This proposed letter would have simply reiterated the Dec. 18 resolution and called on both Israel and Lebanon to allow humanitarian aid to reach the deportees.

But after intensive informal meetings Dec. 30 and 31, the non-aligned nations refused to tone down their measure and it died.

Haredim oppose grave removal

[Cont'd. from page 1]

The city affirmed that there is no acceptable alternative to a highway at that site for alleviating major traffic snarls in the north of the capital every morning.

Tens of thousands of residents of the northern suburbs waste up to an hour getting into town, the court was told.

"I can only pray that my wife, who is pregnant, does not have her labor pains between 6 a.m. and 8 a.m." said attorney Amnon Lorch, a resident of the northern suburb of Pisgat Ze'ev, who appeared on behalf of the neighborhood committee.

The haredi representative voiced sympathy for this problem, but said its solution could not come at the price of disturbing the peace of the dead.

He cited a ruling by Jerusalem Chief Rabbi Yitzhak Kolitz to the effect that there is no difference, halachically, between the French Hill site and any of the more modern graveyards in the city.

On the political plane, Prime Minister Yitzhak Rabin, pressured by his rigorously Orthodox coalition partner, the Shas party, has set up a ministerial committee to review the problem, apparently in the hope of defusing the tension.

The controversy spilled over to the streets of New York last week, when an estimated 20,000 haredim marched to the Israeli Consulate to hear Rabbi Moses Teitelbaum, rabbi of the anti-Zionist Satmar chassidic sect, condemn Israel for the excavations at French Hill.

The News in Brief

Rabbi Bohnen dead

TORONTO — Rabbi Eli A. Bohnen, 83, a former head of the Rabbinical Assembly, died recently at the Miriam Hospital in Providence, R.I.

Rabbi Bohnen was born and raised in Toronto and received his early Jewish education at the school of the B'nai Israel Congregation on Shaw Street. Before attending the University of Toronto, he graduated from Harbord Collegiate.

During World War II, Rabbi Bohnen was chaplain to the famed Rainbow Division of the U.S. Army, reaching the rank of major and was awarded the Bronze Star. His division was one of the first to liberate the death camps and did considerable work in rehabilitating the survivors.

In addition to his son, Michael, of Newton, Mass., Rabbi Bohnen is survived by his wife of 53 years, Eleanor; a daughter, Judith Levitt, of Providence; two brothers, Daniel and Abraham, and a sister, Sarah Smith, all of Toronto, and five grandchildren.

* * *

Germans, Poles protest racism

BONN — On Dec. 26, large numbers of Germans and Poles turned out for the first joint German-Polish vigil against neo-Nazi extremists. The demonstration was held on the Neisse Bridge, between the German town of Guben and its Polish twin city of the same name. More than 100,000 people from both sides of the border carried candles and flashlights and lined the streets of both towns, forming a human chain of light against racism and anti-Semitism.

Earlier, in a widening crackdown on violence against foreigners, German authorities banned another neo-Nazi group, the third in four weeks. The outlawing of the National Offensive, a group that operated mainly in Saxony and Bavaria, followed police raids on offices and apartments in which large quantities of light weapons, propaganda and illegal Nazi symbols were found.

The Dec. 22 ban followed one Dec. 10 on a group called the German Alternatives and an earlier one, Nov. 27, on the National Front.

* * *

Chabad welcomes "King Messiah"

JERUSALEM — Chabad activists are going around Israel declaring that Lubavitch Rebbe Menachem Mendel Schneerson is the messiah. Travelling in a convoy of 12 large vans called "mitzvah tanks," which carry pictures of the rebbe and signs reading "Welcome King Messiah," the chassidim distribute doughnuts, vodka and literature explaining that Rabbi Schneerson is the messiah.

Rabbi David Nachshon, who heads the Chabad Mitzvah Tank division, said the reason the movement has gone from merely hinting that Rabbi Schneerson is the messiah to saying it outright is "because he has recently encouraged the singing of 'Long Live King Messiah' by people who greet him."

That this year Rabbi Schneerson, 90, had his gall bladder removed and suffered a stroke that left him partially paralyzed and barely able to speak has not put a dent in Rabbi Nachshon's belief. "I think he will live forever," he said. "It's a matter of faith."

* * *

PLO's status upgraded

GENEVA — Switzerland has conferred recognition on the Palestine Liberation Organization as an "official interlocutor," a designation that apparently will enable the government to establish a communications channel with the Tunis-based organization.

A Foreign Ministry spokesman said the move will "ease and increase" Swiss contacts with the PLO, which until now was accredited to the United Nations in Geneva, but not recognized by the Swiss government.

Analysts say the move comes against the background of Swiss eagerness to host future sessions of ongoing Middle East peace talks.

* * *

Toll-free service

TEL AVIV — Israel's state-owned Bezek telephone corporation has announced a new international phone service that will enable overseas callers to reverse charges on calls to Israel.

—The service is similar to those already available in the United States and some European countries.

Under the first stage of the new "Israel Direct" service, callers in nine countries abroad can dial, without charge, Bezek's international operator in Israel and make a collect call to any phone here.

The countries where the new service is available are Austria, Germany, Holland, Hungary, Ireland, Italy, Norway, Sweden and the United States.

Germany loans Israel millions

BERLIN — The German government made some $90 million worth of aid available to Israel last year and a similar amount will be provided in 1993, Vice Foreign Minister Helmut Schäefer told the Bundestag.

Replying to a parliamentary question, Schaefer denied reports that Germany has undertaken to grant Israel credits for purchasing arms in this country.

He said the aid to Israel, a program of more than 20 years' duration, was in the form of long-term loans, which were being paid back.

He said the assistance was specfically earmarked, mostly for water projects.

OSI deports two

WASHINGTON — In its second move against an alleged Nazi war criminal within a week, the Justice Department's Office of Special Investigations initiated proceedings to deport a Milwaukee-area man who served as a guard at Nazi concentration camps in World War II.

The department moved to deport Anton Baumann, 81, on the grounds that he had concealed his service with the Nazis as an SS guard at the Stutthof and Buchenwald camps when he arrived in the United States in 1950 and later, when he applied for citizenship.

Baumann's citizenship was revoked on these grounds in May 1991.

Earlier, the government revoked the U.S. citizenship of Anton Bless, another former Nazi concentration camp guard who had already fled the country.

* * *

Chanukah display trashed

LOS ANGELES — Vandals trashed a Chanukah display in Mission Viejo, Calif., while leaving three adjacent Christmas scenes untouched, the Orange County Sheriff's Department reported.

Wooden signs showing a menorah and Star of David were yanked from the ground and scattered in the town, which lies about halfway between Los Angeles and San Diego.

The Sheriff's Department is checking with the district attorney to determine if the vandals can be prosecuted for committing a hate crime.

Rabbi Bradley Artson of Temple Eilat said that Jews in the town were often the targets of anti-Semitic acts and comments.

* * *

Vandals deface synagogue

BUDAPEST — Vandals attacked the outside wall of Hungary's largest synagogue, ripping off a memorial tablet commemorating the Soviet liberation of a Jewish ghetto in World War II.

A day after the attack on the landmark Dohany Street synagogue, a member of the ruling coalition in the Christian Democratic party condemned the vandals from the floor of the Parliament.

The chairman of the Jewish community, Gusztav Zoltai, termed the vandalism a "brutal act."

The plaque was put up 15 years ago to mark the January 1945 liberation of a ghetto where tens of thousands of Jews perished.

* * *

Jews can leave, envoy says

NEW YORK — Syria's ambassador to the United States has assured the Rev. Jesse Jackson that Syrian Jews remain free to leave the country, despite reports that no new travel visas have been issued since October. In a Dec. 22 letter to Jackson, Walid al-Moualem stated that Damascus's decision last April to allow Syrian Jews to travel "still stands." Activists for Syrian Jews contend that no new travel permits have been issued for two months. Some observers feel the Syrians are holding up the Jewish visas in an effort to extract further diplomatic gains from the incoming Clinton administration. Since Syria relaxed travel restrictions, some 2,600 Jews have used them to travel, mainly to Brooklyn, leaving roughly 1,400 still in Syria.

* * *

Good news on inflation

TEL AVIV — Israel's cost-of-living index rose by a lower-than-anticipated 0.6 percent during November.

Economic experts had predicted an increase of between one and 1.5 percent.

The rise was due mainly to higher prices for electricity, fuel and cigarettes. Housing costs were kept low, apart from monthly rents, which are pegged to fluctuations in the dollar.

During the past 11 months, inflation has amounted to nearly nine percent, and there is little chance that the annual inflationary rate for 1992 can be kept below 10 percent, owing to cost rises anticipated for December.

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January 18	Patriarchal Patterns:	Adoption:
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TUESDAY			
January 19	The New Reproductive	Abortion:
OISE	Technology	Is there a clear answer?
Room 4-487		
252 Bloor St. W.	*Rabbi Sharon Sobel* *Holy Blossom Temple*	*Rabbi Elyse Goldstein* *Director, KOLEL*
WEDNESDAY			
January 20	Unholy Sex:	Homosexuality: A Dialogue
Leo Baeck Day School Rm 205	Rape & Incest	*Rabbi Daniel Komito Gottlieb* *Director, CCRJ*
34 Kenton Dr. (Bathust & Finch)	*Rabbi Nancy Wechsler* *Temple Kol Ami*	*Rabbi Michael Stroh* *Temple Har Zion*
THURSDAY			
January 21	What does it mean to	Judaism and the
CCRJ Board Room	"Honour thy Parents"?	Human Body
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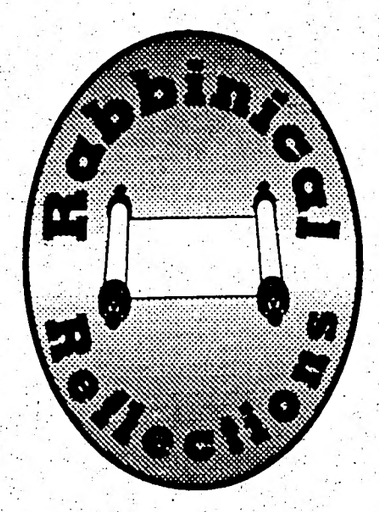

By RABBI SHELDON KORN

Our bus wound its way through the Judean hills inching its way toward Jerusalem. We sat anticipating the holy places and all that Jerusalem symbolized. As we continued, our tourist guide, a former left-wing kibbutznik, who prided himself as an authority on Christian places in Israel, clutched the microphone explaining points of interest to the weary and tired group.

I was struck by old neighborhoods so familiar to me during my student days. While I reminisced, I was stirred from the fleeting memories of my past by a comment made by our guide. He said, "In Israel the Orthodox do not serve in the military."

Had I been an ordinary tourist and blinded by the excitement of entering Jerusalem, encumbered by the fatigue of making a long flight from Toronto, I too would have received his words without question. Only a few minutes before, I clearly observed hitchhiking soldiers on the side of the road standing with their Uzis, Galils or M16s, either in hand, or strung over their shoulders. Many wore beards, and I was not surprised at the large number wearing kippot.

It was clear that those who stood on the main road leading to and from Jerusalem fell into that category our guide endeavored to exclude from military service. How wrong he was.

In Israel, serving in the military is a contentious issue in a land where legends emerge that all must serve and do serve. Myths are shattered by the reality that all women and all men do not serve in the Israeli military, although most do.

Nowhere has this problem been felt more than in the Orthodox community, which is fractured over the emotional issue of military service. The Haredi segment of Orthodoxy has on philosophical grounds questioned the nature of Jewish statehood and whether it falls into the divine plan.

Most Jews view a yeshiva education as vital to the spiritual continuity of the Jewish state. Therefore, they suggest that those in Yeshiva be exempt from military service. When viewed on a global basis, this is not an extreme position, as most enlightened nations do exempt divinity students from conscription.

Still others are torn emotionally and philosophically, between the need to do both, thus preserving the physical and spiritual integrity of the State of Israel. With the Jewish state threatened by violence, war, and threat of extinction, they realize a fulfilment of these nefarious intentions would deal a mortal blow to Israel.

Yet one cannot think of the Jewish State in only physical terms and defensive measures. What really is in the national interest of a Jewish State? If we disconnect it from its spiritual base its unique character would be lost, and eventually the state would lose its ultimate purpose as a Jewish nation centred on Judaic values.

No country in the world supports a military machine as well as a military-sponsored enclave for spiritual study. Israel does. The Yeshivot Hesder's existence by its existence suggests that it is in the national interest for a Jewish State to be physically strong and spiritually mighty.

This presents a strong message to the secular who only see defence of the state in secular terms. It also sends a powerful message to the ultra Orthodox, that the physical preservation of the Jewish State is a holy pursuit, a mitzvah worthy of spiritual enthusiasm.

The saintly Chofetz Chaim commented on this week's Torah lesson Vayechee, and wrote, "God knew from the outset of creation that the entire Jewish nation would never be able to engage in full time Torah study, therefore in distributing the land to the various tribes he placed Zevulin, the tribe known for their talent in shipping and business, beside Isaachar, the tribe which labored in Torah study." Issachar was supported by Z'vulin financially so that the study of Torah would never cease by the Jewish nation.

This Biblical value of communal interdependence is worthy of our attention. Sensitizing ourselves to this model is quite essential during times of economic hardship. The physical and spiritual needs of our people are always in the national interest, and worthy of our support.

Chaxzak Chazak V'nitchazek — may this ideal motivate us to strengthen each other.

(Rabbi Sheldon Korn is associate rabbi, Adath Israel Congregation, Toronto and a member of the Toronto Board of Rabbis.)

Visit to Poland affects student

TORONTO —
As one of the young Canadian Jews who visited Poland and Israel during the 1992 *March of the Living* **Joanna Raby** of Montreal found the contrast between what remained of the death camps and the vibrant Jewish state an unforgettable experience.

She expressed her feelings in the following poem.

The silver wings
descended from their flight
from a place
of great darkness.

Released
from its protective clutches
I gravitated
from my carrier
towards the ground

Images
still fresh before my eyes
of unfathomable evil.
and hate-filled stares
sent chills of fear
running through my body
as the sounds of screaming
rang loudly within my ears.

Beneath my feet
now lay the warm surface
of a familiar land.
Above me, a sheltering sky
smiled at my arrival
A gentle wind
brushed against me
filled with the sweet
new smells of nature.

In its cooling breeze
the wind lifted
from my back, the weight
of a heavy burden
and set me free.

At that moment
the country had wrapped
it's arms around me
like a mother
and welcomed me-
HOME.

"NACHAS" BY MIRIAM LANAU
IF I WIN THE LOTTERY I'M BUYIN A GIANT, 56", T.V. HOME THEATRE.
YOU KNOW WHAT YOUR GRANDMOTHER WANTS TO GET? A GIANT, T.V. HOMETHEATRE.
GUESS WHAT BUBBY'S GETTING! A GIANT HOMETHEATRE T.V.!
BUBBY, WHEN CAN I COME SEE YOUR NEW GIANT T.V.?
MiriamLANAU © 92

Front Line

An unusually large number of readers have reacted to a series of advertisements publicizing the ruling by the Chief Sephardic Rabbi of Tel Aviv forbidding the manufacturing and wearing of fur; and to a subsequent (Dec. 17) column defending the fur industry, written by the executive vice-president of the Fur Council of Canada, Del Haylock.

In this issue, we are publishing responses to both the Chief Rabbi's ruling and to Mr. Haylock's article, together with a representative selection of letters we have received.

We will publish no further unsolicited commentary or letters on the present controversy.

Jewish law permits wearing of furs

By RABBI MARK DRATCH

A group called CHAI, Concern for Helping Animals in Israel, based in Alexandria, Va., published a series of advertisements in *The Canadian Jewish News* applauding the halachic ruling of Tel Aviv Chief Sephardic Rabbi Haim David Halevi calling the wearing of fur coats a violation of Jewish law.

I read the Chief Rabbi's erudite and sensitive *teshuvah* (responsum), and as is the prerogative and obligation of a *mara d'atra* (religious authority of a congregation), express my halachic opinion in respectful disagreement with him. I choose to respond publicly only because of the publicity in the newspaper and the possible impact it may have on the livelihoods and the comportment of members of my community. Space does not permit a full evaluation of all relevant sources. For those interested in a full discussion of all sides of this issue, I recommend Rabbi J. David Bleich's article, Judaism and Animal Experimentation, *Tradition*, 22(1), Spring 1986, pp. 1 - 36.

Jewish tradition's concern for animal welfare is reflected in such verses as "A righteous person regardeth the life of his beast, but the tender mercies of the wicked are cruel" (Proverbs 12:10) and "His tender mercies are over all His works" (Psalms 145:9). In addition, there are normative halachic regulations which govern Man's relationship with animals (see Exodus 23:5; Lev. 22:28; and Deut. 11:15, 22:10, and 25:4) and *tza'ar ba'alei chayim*, the prohibition of causing cruelty to animals, is considered by most authorities as a biblical prohibition (see commentators on Baba Metzia 32b). It is a Jew's obligation to prevent cruelty to animals and to intervene in order to relieve their suffering.

Nevertheless, Jewish law permits the use of animals for *human needs*. For example, eating is permitted for which *schechitah* (ritual slaughter) is prescribed. Rabbi Ezekiel Landau explains that the killing of an animal for human need is not a transgression of tza'ar ba'alei chayim (Noda BeYehudah, Mahadura Kamma, Yoreh De'ah, No. 83).

Rabbi Moshe Isserlies (Rema) rules that "anything which is necessary in order to effect a cure *or for other matters* does not entail a violation of the prohibition against tza'ar ba'alei chayim." (Shulchan Aruch, Even haEzer 5:14). Again, in his gloss to Yoreh De'ah 24:8, Rema permits the plucking of feathers from a live bird to be used as quills for writing, despite the pain it causes. Even financial gain alone was considered by many great decisors as sufficient human need to license tza'ar ba'alei chayim. (See, for example, Hagahot Chatam Sofer, Baba Metzia 32b; Teshuvot Avodat Gershuni, no. 13; Noda BeYehudah; Mahadura Tinyana Y.D., no. 10; Teshuvot Minchat Yitzchak, VI, no. 145).

Despite the permissive position of Rema who maintains that as a matter of law one may pluck feathers from a live bird, he records that people refrain from doing so because it is a cruel practice. Even Rabbi Landau, who permits hunting as a "human need," maintains that it is not morally proper, as the only hunters in the Bible were Nimrod and Esau (Noda BeYehudah, Mahadura Tinyana, Y.D. no. 10). Thus, there is warrant for maintaining a position that is *lifnim mi-shurat ha-din*, beyond the requirements of the law. Nevertheless, as Rabbi Yechiel Yaakov Weinberg points out (Serdei Esh. III, no. 7), these moral stringencies are personal in nature and should not be imposed upon others, especially when peoples' livelihoods depend upon it. The same Rema who allowed for the moral stringency just described explicitly permits the wearing of furs and expresses the moral sensitivity even of those who do when he writes:

"It is customary to say to one who puts on a new garment 'May you wear it out and get a new one.' There is an opinion that we do not express this wish to one who puts on new shoes or a new garment made of animal skins, for that would require killing another animal in order to make a new garment, and it is written, 'His mercy is upon all His works' (Psalms 145:9). This is a very weak reason and does not appear proper. Nevertheless, many are careful not to say it." (Orach Chayim 223:6)

It is my opinion that wearing fur coats is halachically permissible for those who do so for the human needs of warmth, comfort or style and that Rabbi Halevi's ruling reflects a position that is lifnim mi-shurat ha-din, a moral standard more stringent than that which is allowed by Jewish law. I call upon those involved in trapping and in raising animals for fur to eliminate all unnecessary suffering and I call upon all those who purchase and wear fur coats to do so with sensitivity and appreciation.

(Rabbi Mark Dratch is the spiritual leader of Shaarei Shomayim Congregation in Toronto, Ont.)

Use of animals an issue of ethics

By NINA NATELSON

Fur Council representative Del Haylock's attempts to equate anti-Semitism with ethical opposition to fur (*CJN*, Dec. 17) insults fundamental Jewish values — to respect and protect all life — and those who uphold them. To exploit the anguish that Holocaust memories arouse in Jews is an act of emotional cruelty.

Facts dispute Mr. Haylock's contention that the fur trade is economically necessary, humane, and environmentally beneficial. According to *Statistics Canada (1990)* the average trapper earns $700 per year from trapping. The fur trade employs fewer than .00056 percent of Canadians and does not support the livelihood and culture of various ethnic communities. The 3,000 member Native Animal Brotherhood (NAS) characterizes the fur trade as "the most destructive force in our history," because it introduced alcohol and economic dependency on the white man.

Necessary humane euthanasia at animal shelters can hardly be equated with the unnecessary agony of animals caught in leghold traps, or killed on "ranches" by carbon monoxide, electrocution, or neck breaking, with devices sold through trade magazines. Humane euthanasia of surplus cats and dogs — a problem caused by humans — cannot be compared to trapping wild animals. Wild animals are adapted to survive in nature, while domestic animals do not have the capacity to survive in the wild. The motive of humane euthanasia is to relieve animal suffering, hardly the motive of trappers and ranchers.

The pain of an animal's limb in a leghold trap is equivalent to a human hand slammed in a car door. Animals often chew off their limbs to escape these deadly devices. Rarely enforced regulations require trappers to check their traps only every 24 hours. Each provincial game warden is responsible for several hundred square miles, too large an area for one person to patrol. The cruelties of the fur industry are specifically exempted from Canadian anti-cruelty statutes.

The European Economic Community (EEC) ruled that all members must ban the leghold trap, already outlawed in 63 countries, by 1995. Rather than agreeing to comply, Canada spent $1.8 million in a failed attempt to convince the EEC to rescind its ban on importing furs caught in leghold traps. The $8 million government — and fur industry — funded "more humane trapping system" Mr. Haylock hails is the padded leghold trap, which, in cold temperatures, freezes to the hardness of steel, rendering its effect no different from that of a non-padded trap.

Mr. Haylock is correct that eating meat and wearing leather are also cruel. Increasing numbers of Jews who care about their health, the animals, the environment, and their religion's dictates — which considers vegetarianism as an ideal — eschew these pretices. Jews recite a blessing for new clothing, but not if the clothing contains fur or leather. Jews refrain from wearing leather on Yom Kippur, an injunction that reminds us that we have taken a life. The Jewish value of compassion should be practised more than one day a year.

Trapping does not preserve ecological balance. Most species commonly trapped — some, to near extinction, like the wolverine on Hudson Bay's east side — are the slowest reproducing animals, usually predators, essential to control the population of faster reproducing animals. Hunting and trapping are not necessary to control animal overpopulation. Numerous studies have documented that massive killing *increases* the birth rate of targeted species.

Nor does trapping prevent the spread of dangerous diseases such as rabies. The World Health Organization (WHO) stated that the only acceptable method of rabies control in areas where animals are out of physical reach is the Oral Rabies Vaccine (ORV). Metro Toronto successfully used the ORV to bring rabies in foxes and raccoons under control in the mid-1980s in less than a year, after trapping failed to do so.

As for the myth that the Nazis banned animal experimentation, it is well documented that animal experimentation flourished during the Nazi regime. To portray people who express compassion and respect for all life as people haters is a shabby and dishonest attempt to play on the fears of the public.

Rabbi Haim David Halevi banned fur after studying these facts and concluding that wearing and manufacturing fur betrays the Jewish principle of *tza'ar ba'alei chayim*, the prevention of cruelty to animals. His action — in the spirit of our prophets and sages — required courage. So will living up to it. On this ethical issue, we are confident that Jews will find the courage to uphold their commitment to Jewish values and to remain undeterred from the path of righteousness.

(Nina Natelson is the president of CHAI — Concern For Helping Animals in Israel, Alexandria, Va. She wrote this article on behalf of Ark II, CHAI and Jews For Compassion, signatories to the advertisement which appeared in the Dec. 10 issue of The Canadian Jewish News.

Our readers respond

I am writing in regard to an advertisement placed by an animal rights group called Concern for Helping Animals in Israel, in the Nov. 12 issue of *The Canadian Jewish News*. The ad was titled Fur: what Jews may not know. I, on the other hand, would title it: a blatant attempt by animal right activists to distort and misrepresent an historic and important Canadian industry, and the 100,000 Canadians working in the fur trade.

The fur trade and the Canadian government have spent $8 million in developing and implementing the most humane trapping program in the world. Trapping is strictly regulated by government agencies. Trappers must take educational courses and pass a written and field exam before they are issued a licence to trap. No furbearer used in the Canadian fur industry is endangered. For more independent information, interested consumers are encouraged to speak with the experts at the local Ministry of Natural Resources.

Similar humane conditions exist in the fur farming industry. All fur farming in the province is supervised under the Fur Farm Act. Again, interested consumers are encouraged to speak with the experts at the Ministry of Agriculture.

Animal activists have decided that we have no right to use animals for our health, comfort and preservation. Had we made that decision 50 years ago, we would not now have open heart surgery, radiation therapy for cancer, insulin for diabetes, polio vaccine, most common anesthetics and pain killers, artifical joints, allergy treatments, blood transfusions or more than half of all prescription drugs in use around the world.

Our overriding concern must be the humane treatment of animals. The 100,000 Canadians employed in the fur industry can justifiably be proud of an unparalleled record in that regard. A well managed industry over the past four hundred years has provided a livelihood for untold Canadians, and we look forward to another four hundred years and beyond of continued prosperity.

Albert Lichter
Madison Furs
Toronto, Ont.

* * *

It was with shock and horror that I read Fur trade an honorable profession for Canadians (*CJN*, Dec. 17). Del Haylock's tirade against compassionate people. It was not just his shameful over-generalizations or his woeful ignorance concerning the workings of an ecosystem that disturbed me.

What angered me more were his blithe assumptions that concern for animals is somehow linked to anti-Semitism; conversely, that to question the morality of killing in the name of vanity, convenience or taste is exclusively a pursuit of non-Jews, this despite the documented moral concern of great minds such as Maimonides, Albert Einstein and Isaac Bashevis Singer. To quote the latter, "In their behavior toward creatures, all men were Nazis. The smugness with which man could do with other species as he pleased exemplified the most extreme racist theories, the principle that might is right."

I believe I can speak knowledgeably about the extreme differences between Nazi propaganda and the edict to respect all life as promoted by the animal protection movement. As the daughter of a Holocaust survivor, I am well-versed in the horrors as recounted to me by my father after spending his adolescence shunted between close to a dozen concentration camps. Save my father and a distant second cousin, I lost my entire family to the Nazis — what better acquaintance is there with anti-Semitic hatred?

Being involved with the animal movement for many years has shown me that animal protectionists are able to see beyond species barriers, in the same way that those who abhor the Nazi tradition can see beyond barriers of race and religion. In fact, the analogy is often drawn between sexism and racism, and discrimination on the basis of species — speciesism. Contrary to Haylock's diatribe, compassion is not a limited entity; it is possible and even common to care both for human and non-human animals.

Tita Zierer
Animal Alliance of Canada
Toronto, Ont.

* * *

Regarding the self-righteous article by Del Haylock, executive vice-president of the euphemistically named organization that promotes the selling of furs, I would like to say that his claim that the fur trade does not promote cruelty is totally absurd. To hunt or trap and then kill an innocent creature in a way that instills fear and brings about pain is cruel. To do so on a massive scale is also cruel. Certainly I agree that there are degrees of cruelty, but cruelty is cruelty — it is undeniable, although Haylock tries to deny it.

But there is no way that people in the fur trade can honestly say that their business has not caused animals pain, has not caused unnecessary suffering. Our religion teaches "*lo tza'ar ba'alei chayim*," i.e., do not cause suffering to living beings. We are moving towards that mark by boycotting and divesting ourselves of products made of fur. Where there is a will, there is a way to find alternatives.

M. T. Salsberg
Toronto, Ont.

* * *

As a Jew who is an animal protectionist, I take great personal offence at Fur Council of Canada executive vice-president Del Haylock's attempt to smear the animal protection movement because (he claims) the Nazis banned the use of animals in medical research.

The facts of the matter are these: While a few Nazi leaders spoke against animal experimentation, such experimentation was not banned by the Nazis, but merely regulated, and the regulations, like those in effect in Canada and other countries in our own time, were minimal (for example, anaesthesia was required in painful experiments — unless it would interfere with the results).

Mr. Haylock owes me, and all other Jews who are animal protectionists, an apology.

Don Roebuck
Toronto, Ont.

Editorial/Letters

The Canadian Jewish news

An independent Community Newspaper serving as a forum for diverse viewpoints

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Racist remarks hurt baseball

Marge Schott, the owner of the Cincinnati Reds baseball team, has no place in professional sports. She is a loud-mouthed, vulgar racist whose outrageous statements have brought shame and disgrace upon America's national pastime. And yet, incredibly enough, Schott has not even been rapped on the knuckles, let alone suspended, by the executive council, major league baseball's ruling body.

Interestingly enough, Schott does not deny any wrongdoing. "I acknowledge that in the past I have, on occasion, made insensitive remarks which I now realize hurt others," she said by way of apology after a recent executive council meeting. "On those few occasions, it was my mouth, but not my heart speaking."

The Schott affair began late last year, when a deposition in a suit filed against her by a former employee revealed that she had made racially and ethnically demeaning comments, including the use of the word "nigger" and the phrase "money-grubbing Jews."

In her counter deposition, Schott admitted she had referred to blacks as "niggers," and claimed she was not prejudiced against Jews. With respect to her anti-black bias, Schott said, "Everybody's used the word ("nigger") once in their lifetime. Very seldom do I ever use the word." As for her description of Jews, Schott observed, "They are not smarter than us, just sharper."

If Schott were even remotely sophisticated or sensitive, she would have immediately realized that her self-justifications, far from buffing her image, have had the opposite effect. Let's not mince words. Schott is an embarrassment to herself, baseball and the city of Cincinnati. She is a crude bigot whose so-called apology can only be described as self-serving and insincere, not to mention self-incriminating.

Since she apparently will not avail herself of the option of gracefully resigning, it's clearly incumbent on Schott's peers, her fellow owners, to take action and remove her from her influential position. If they do not show Schott the door, they will be sending fans an unambiguous message that crass bigotry is tacitly condoned. Is this their intent? Surely not. We call upon them to do what they must.

Power of music helps evoke memory

The conventional wisdom which accords music the "charm to sooth the savage beast" should also include music's power to evoke memory of pain, sorrow and joy.

Two musical events connected with Jewish history occurred in late December in New York City when two organizations presented programs recalling the Holocaust and the experience of Sephardic Jewry.

Kristallnacht is the name of a suite composed by John Zorn; it was performed at the Knitting Factory in New York City. The music and the crowded surroundings of the theatre prompted *New York Times* critic John Pareles to describe the combination of sound and sight as suggestive of the sealed railway cars which transported Jews to the death camps.

The suite features klezmer music, "glassy guitar sounds and droning bass." Percussion instruments create the falling glass image of the original Kristallnacht, while violin phrases and trumpet selections convey the sadness and pathos of Germany's Nazi-inspired 1938 pogrom.

There is a more optimistic note in the latter parts of the suite, however, where clarinet, vibraphone, drum and cymbal patterns point to the new age of hope and re-birth.

The latter is also the trade mark of Voice of the Turtle, a Sephardic ensemble, which, last month, also presented a program in New York City consisting of love songs, nostalgic reminiscences from Spain and allegorical Bible stories — sung in Ladino.

The musicians and singers in the program, reports Alan Koznin, brought the medieval Renaissance art song from Spain through Greece, Turkey, Jerusalem and North Africa to the New World. The concert featured ancient and exotic instruments such as vielle, shawm, cornetto, kamanja, saz and basglama — all designed to reflect the special elan of Sephardic musical traditions.

In a word where the Jewish past is usually revisited through the written word and pictoral image, it is important to note that music can be an equally powerful medium for the reconstruction of Jewish memory.

Letters to the Editor

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

* * *

BUSES NOT BARS

The Dec. 24 *CJN* ran a wonderful article, accompanied by a photo, about the recently printed CHAT book, *VOICES: Jewish Teens in the 90s*. Writer Randi Druzin's interview and subsequent article were thoughtful, professional, and very positive. We appreciate that very much.

There were two words used in error which unfortunately greatly alter the tone of the entire article. The reference to students encountering anti-Semitism should have read "during basketball games and about being harrassed in *buses*," not "bars." The reference to issues with which our students are grappling should have read "*including* drugs, alcohol and sex," as opposed to "especially."

The message of VOICES is the very opposite of what these two words used in error imply. CHAT students' concerns focus on larger and broader issues than those typically attributed to today's teenagers. The intellectual, religious and social culture at the school indeed establish it as a model learning environment for young people.

We know that you are aware of the challenge and sensitivity of meeting the broad range of acceptability within our community. We feel proud of having achieved that during the production of this book, which has had ongoing input from CHAT's administration and board of directors.

Andrea Sugar
Anna Zuckerman
Editors
VOICES: Jewish Teens of the 90s
Toronto

Ed. note: The CJN *regrets any embarrassment caused to CHAT students.*

* * *

IT WAS A "MOUSE" TAKE

Your front page picture in the Dec. 17 issue shows Fievel Mousekewitz lighting Chanukah candles while sister Tanya stands to the side. I can only conclude from this picture that even when mice light Chanukah candles, the men are still the big cheese.

Dorothy Lipovenko
Toronto

* * *

A HUSBAND'S FANTASY

Rarely have we been as outraged by an article as we were by the rabbinical court of Tel Aviv's ruling that a woman should undergo plastic surgery on her nose to please her husband and "restore marital harmony." (Rabbinical Court Saves Marriage By A Nose, Nov. 19)

The rabbis' intercession to convince the woman to have the surgery is an instance where the rabbinical court, in the course of doing what they believe is a proper and just act to save the marriage and produce "sholom bayit," are in fact doing the exact opposite. They have demonstrated to the husband that his wife is an object and possession to be changed and moulded to suit his fantasies. It is not the wife who needed the treatment, but the husband and the rabbinical court of Tel Aviv.

It appears that the respect for the dignity and integrity of the woman as a "dedicated and loving wife" or that "beauty is vain" (Proverbs 31:30 The Eshet Chayil, the Woman of Valor) is quite incidental to the husband's and male court's assumption that the woman is a chattel to be adjusted to their whims. Furthermore, they endangered her life by suggesting that she undergo unnecessary surgery.

But there is a larger issue here, that of pandering to a Jewish man's frivolous demands regarding his wife, to vanity and superficial beauty, as well as their lack of consideration for the preciousness of God's creation.

Is this to be regarded as a precedent for the treatment of women?

Marsha Levy
and
Norma Brook
Rhona Blanshay
Recia Gordon
Evelyn Brook
Bunny Levy
Jill Lieberman
Ellen Smiley
Daphne Zeitz
Montreal

* * *

ASK THE ARABS TOO

I find it most curious that Israeli Member of Knesset Avrum Burg and the Education Ministry never bothered to conduct a parallel poll of Arab pupils, asking them the identical parallel question "Do you hate Jews."

It is not difficult to figure out why this was not done.

The result would likely have been close to 100 percent "Yes," which would have neutralized the impact of this biased anti-Jewish, anti-Israel survey.

Benjamin K. Fisher
M.D., F.R.C.P. (C)
Toronto

* * *

CHERNOVSTY DAY SCHOOL

In your edition of Dec. 17, Sheldon Kirshner reported about his visit to Chernovsty, Ukraine, and about the Jewish Day School there.

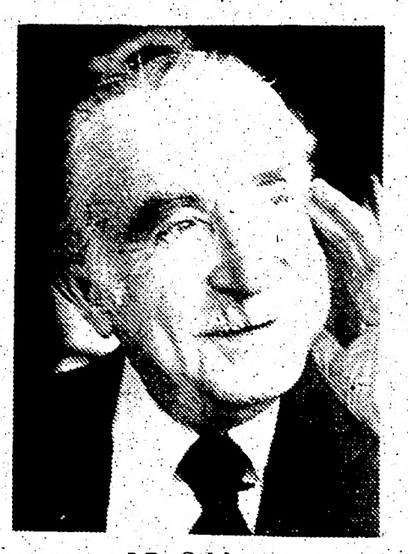
Although Kirshner reported that the school was lacking Canadian support, I am happy to report that this is not the case.

The Canadian Foundation for Masorti Judaism, 1520 Steeles Ave., Suite 112, Concord, Ontario L4K 3B9, through The Seminary of Judaic Studies (Bet Midrash), Jerusalem, supports this day school and others in Berdichev, Lvov, Venitzia, and Moscow.

The Canadian Foundation for Masorti Judaism has a commitment to the enlightenment of the Jewish youth and their parents in the communities of the former Soviet Republics and Eastern Europe. In addition we were part of the first Camp Ramah in Moscow for 160 children and their parents this past August.

Those wishing to support the Chernovsty School or any of our other programs in Europe or Israel are welcome. All donations are tax deductible.

Norman Stern, President
Canadian Foundation for Masorti Judaism
Toronto



J.B. Salsberg

J. B. is off to Florida on his annual sojourn to the Sunshine State and says he will be filing his column once he gets settled.

Opinion

Holy Blossom has an interesting name

By RABBI W. GUNTHER PLAUT

Wherever I travel there will always be people who, when finding out my Toronto affiliation, will ask: Tell me, Rabbi, where did they ever get the name "Holy Blossom"?

My stock answer is: "We really don't know. There are all sorts of theories, but they are no more than that." Having said that, I conclude on a more positive note: "It is true though, isn't it, that once you have heard the name you will remember it. And it is a beautiful name to boot."

Since Holy Blosson is Toronto's oldest congregation — incorporated in 1856 — the origin of its name poses an interesting historical question. The cognomen appears in the newspapers as early as 1857 (Holy Blossom), then disappears for a while and eventually resurfaces in its present form.

Occasionally someone will say, "No Orthodox congregation would go by such a name." Bad guess: Holy Blossom began as a strictly Orthodox institution, and the name is apparently as old as its creation.

The prevailing theory starts with its Hebrew name, which is *Pirchei Kodesh*, literally flowers (or blossoms) of holiness. A yad, donated by Mr. and Mrs. Ascher of Montreal at Pesach time 1857, bears the Hebrew inscription: "Given to the Holy Congrergation *Pirchei Kodesh* in Toronto . . ."

Rabbi Plaut

Now, just as Holy Blossom is an unusual name, so is the term *Pirchei Kodesh*. It is good Hebrew, but so far no one has come across its usage in any of the classical sources. However, there is a term *Pirchei Kehunah* — meaning blossoms of priesthood and connoting young priests. Therefore, the theory goes, the Aschers indicated their hope that the young Jewish people now beginning to populate the frontier town of Toronto would carry on the family tradition — assuming that the Aschers were of priestly descent — and bring Judaism with them into their new environment and have it flower there.

However, the name was apparently not yet fixed securely, for in a letter to the *Jewish Messenger* in New York City, Mr. A. Aarons, secretary of the congregation, called it "Early Blossoms." Maybe that was a printer's error, and then again, maybe not.

I have a theory of my own, but it will have to remain just that. Still, I believe that the following represents something of a practical approach to this historical conundrum.

I start with the fact that most congregational names chosen in those years were derived from Hebrew terms which were in everyone's tongue. Examples are Shaar Hashamayim (gate of heaven), Beth El (house of God), or B'nai Israel (children of Israel). The founders of the congregation were probably lay people with the average lay person's Hebrew knowledge, which included familiarity with the Torah and Haftarah readings, rather than with obscure sources.

Now the prophetic reading for the Sidra *Yitro* is from the sixth chapter of Isaiah which concludes with the words *zera kodesh matsavtah*, "you have planted a holy seed."

If the congregational meeting to choose a name took place in the winter of 1856/7, during the week when this Haftarah was read, someone may have proposed to take the name from its last line and suggested the congregation be called *Zera Kodesh*, which would indeed have been both tradtional and meaningful.

Here my imagination takes over: the suggestion appealed to those present, but someone objected that an English translation of this name, should it be used, would be inappropriate: "Congregation Holy Seed."

Since the first members of the congregation were English-speaking Jews, they readily agreed, and perhaps someone said that instead of saying *zera kodesh* one could say *pirchei kodesh*, holy blossoms — and that found favor.

The advantage of this theory, though it will remain unprovable, is that it proceeds from the average knowledge of synagogue going lay people. Young Ascher must have communicated this to his family in Montreal who then at Pesach time, donated the specially inscribed *yad* to the new congregation.

In time the final "s" fell away and Holy Blossoms became Holy Blossom. Its official Hebrew-English name remains "Kehillah Kedoshah Pirchei Kodesh, Toronto Hebrew Congregation."

Music of hate surfaces in Germany

By ARNOLD AGES

As news reports of neo-Nazi attacks against immigrants and foreigners continue to assail our sensitivities in the West, new information is emerging daily about how manifestations of racism in German society are circulating through the body politic.

The New York Times recently carried a disturbing report on how the "music of hate" has been raising the volume of intolerance in the new unified German state. Rock musicians are contributing to the climate of intolerance against foreigners through the incendiary lyrics they use in their concerts.

One such group called Storkraft (the name itself means destructive force) has been serenading enthusiastic audience with a song called *Kraft fur Deutschland* (Strength for Germany). The song contains the following lines: "Whatever may happen, we will never leave you. We will stand true for our Germany, because we are the strength for Germany. That makes Germany clean. Germans awake!"

The New York Times reports that at the conclusion of the concert in Zwickau, where this song (which conjures up the image of the Nazi slogan "Germany awake!") was sung, the 1,000 people in the audience began singing *Sieg Heil*. "Some give the stiff-armed Fascist salute," writes Ferdinand Protzman. "Several young men unfurl a black-white-and-red Third Reich battle flag emblazoned with the Swastika."

These discordant heirs of Wagner have, of course, stripped their music of all black and ethnic resonances and have transformed their raucous sounds into vehicles for the promotion of hatred. One group called Bohse Onkeltz (Evil Uncles), now number five on the music charts, began its career 10 years ago, says Protzman, with a song with lyrics like "Turks out, Turks out . . . Turkish pack, out, out, out of our land."

Arnold Ages

How does one explain this subversion of music into a racist chant as well as the current eruption of extremist German groups? Is this phenomenon merely a product of the unification of the two Germanys a little more than two years ago?

The economists have their explanations. The unexpected cost of the unification of the two Germanys and the resultant unemployment and rise in the cost of living have been adduced to explain the outbreaks of violence. In this scenario Chancellor Helmut Kohl is seen to be culpable for having hidden from the German people the real cost of uniting the two countries.

Sociologists have their own interpretation. Germany has always been inhospitable towards "austlander," foreigners. Racism, therefore, lies at the heart of the current violence and it is a legacy of the Nazi ideology which infected Germany officially from 1933 to 1945 but which has remained latent in the German psyche for more than a century.

Political scientists suggest that East Germany never made peace with the Nazi past and the Communist regime which followed the Nazis merely perpetuated totalitarianism under a different guise. Since many of the neo-Nazis today come from the former East Germany, they represent the tragic results of a German communism which, far from eradicating Nazi hatreds, preserved them in amber.

All these explanations have merit but they provide only fragmentary answers. The German economy has been buffeted economically by unification but this has not prevented the German mark from becoming the strongest currency in Europe. The real reason, I think, is that the German nation as a whole has never really confronted the Nazi legacy. This is not to say that individual governments and politicians have been delinquent in this regard.

From Audenauer through Brandt there have been outstanding German leaders who have come clean on the Nazi past and have tried to make amends for Germany's tragic past.

However, a little noticed news from the disturbances of the last several weeks shows that in the past 10 years German leadership has faltered with regard to its responsibility to own up for past misdeeds. The news item indicated that in early November a group of Neo-Nazi thugs had been on their way to visit an SS cemetery when the police stopped them.

Why should these thugs not have visited the cemetery? That is precisely what Chancellor Kohl forced President Ronald Reagan to do at Bittburg in 1985. At that time Elie Wiesel tried to dissuade the American president from accepting the invitation by saying: "The words die on my lips . . . Your place is not there, it is with the victims of the SS."

The 300,000 people who recently marched in Munich to protest the violence perpetrated by extremist groups have delivered a clear message to the German authorities. The only choice today is the strict implementation of existing laws to curb the thuggery that is now going on in Germany. But it is not only the application of law which is necessary; what is required is an honest confrontation with Germany's Nazi past.

It's really hard to say 'no' to causes

By ERICA MEYER RAUZIN

Almost a year ago, I was asked to spend three days "next winter" helping at a charity conference. With the blithe assumption that another winter was eons away and would simply "never" come, I said yes. After all, the cause is worthy, and I had plenty of time to arrange the logistics.

Now, the event is upon us — given that, indeed, winter has inevitably come again. I've done a week's worth of my regular work in two days, begged my neighbor to feed my family, dry-cleaned my best suit and rearranged my life completely. I'll barely get home Friday in time to light candles and I'll have to rush back to the conference at the very stroke of Havdalah while my family pursues Saturday night movies and popcorn without me. I'll miss Sunday at home altogether.

Next time, I'll give at the office. Next time, I'll just say "no."

Last year, my daughter asked permission to participate in a school show (not at her present school, just in case my fellow day school parents become alarmed). What could go wrong, right? "They're going to have a fifties show at school, with Elvis Presley music and newspaper headlines from back then," she burbled, "Can I be in it?"

I winced at having my not-so-distant-as-all-that childhood referred to as 'back then,' and said, "Yes."

Erica Meyer Rauzin

Faster than a hip gyration, I invested $10 in her new saddle oxfords, $15 in her wide, full skirt (which I then had to hem — and it is miles around), and $6.50 in a poodle applique which I then had to attach to said skirt. We finally found the poodle after visiting a dozen different notions shops, ducking in and out of the car in the middle of a driving thunderstorm.

And that's not the worst of it. The worst of it was that she kept playing *Jailhouse Rock* over and over and over in an effort to transcribe all the lyrics, such as they are. I was her assistant scribe, and I didn't even love the song "back then."

Next time she mentions a school show, I'll run away from home. I'll rock and roll right outta the conversation, while performing the complete lyrics of *Bye, Bye, Birdie*, a capella. Next time, I'll just say "no."

These are brave words. I plan to say "no," but event by event, cause by cause, outing by outing, somehow I don't manage to muster the nerve to be negative. Each cause is too compelling, each event too enticing, each outing too appealing to turn down. Instead, my calendar expands to include it, always threatening to burst, but never quite actually exploding.

Now you would think this would all make me very cautious about saying "yes," whether to potential dinner guests, eager speech audiences or small children with seemingly trouble-free plots to hatch. And it is true that I am more cautious, but I don't seem any more capable of turning down my invitation with the slightest element of fun or new adventure than I ever was.

Mind you, I have no trouble rejecting things that are boring, sports that require medical insurance forms, any activity demanding actual physical trudgery, or any invitation, no matter how seemingly mundane, to have surgery.

But when recreation beckons, when children beg, when I am forced to chose between sober responsibility and frivolous entertainment, I frivol all the way. I'm like Ado Annie in *Oklahoma:* just a girl who can't say "no:" "no" to the worthy cause, "no" to the pleading child, "no" to the progressive dinner, "no" to the excursion to watch birds at sunrise or eclipses at sunset, "no" to the new kittens, "no" to the shopping trip, "no" to the neighborhood project, "no" to the family reunion, "no" to the Broadway play, "no" to the garage sale. Instead of saying, "No. No. No," I hear myself reply, "Sure. Great. Let's go." I never met a distraction I didn't like.

The door bell tolls for me; the phone rings my chime, the train whistle toots my name. Dangle a dalliance and get out of the way. I'll grab the kids, drop the calendar in the trash, phone Mom, and skedaddle. Want to come along?

Just say no.

Features

Sadness pervades Odessa

[In his continuing series on Ukraine, Sheldon Kirshner reports from Odessa]

BY SHELDON KIRSHNER

There is an air of decrepitude and sadness about the Jewish community in the picturesque Black Sea port of Odessa.

The signs of decay and neglect are manifest.

The synagogue, which until recently was the sole functioning one in Odessa, is literally in a shambles.

It is behind a high red metal gate, set back off a road running parallel to the water. We ring a bell, and a watchman lets us in. We hear the barking of a dog, which turns out to be a German shepherd.

We express an interest in seeing the synagogue. A puzzled expression crosses the watchman's face. After a pause, we learn that the century-old synagogue, which is next to a modest matzah factory, is no longer in use.

The roof collapsed last summer.

He leads us around the side, past abandoned chairs, to the roofless sanctuary in the back. It is filled with rubble — piles of brick, heaps of twisted masonry, the odd plank of splintered wood. The bimah, flanked by two sets of speckled brown marble pillars and crowned by a golden Magen David within a black circle, lies miraculously intact.

The women's gallery is in fairly good condition. But directly beneath, in a musty cavity, is a high mound of debris — broken bricks, shards of wood and whatever else.

There are no immediate plans to rebuild the synagogue. Funds are non-existent. The economic crisis besetting Ukraine is keenly felt.

As a result, services were shifted to another building several kilometres away, on 21 Osipova, in the centre of this pleasant, tree-lined city. The building, originally a shul, was closed and expropriated by the Communist government and then converted into a non-descript storehouse.

It was given back to the Jewish community recently, but it still resembles a storehouse. Oil barrels line the courtyard. The interior is dark and dank, lit by a few bulbs. The floor is stained black. It is a pathetic sight to behold.

There are several rows of nearly empty seats. A middle-aged woman, a kerchief on her head, occupies one of the chairs. She is in repose.

Over at a table in the centre of the long room, a young man is hunched over a table, absorbed in a prayer book. It turns out he's a visitor from Israel, a representative from the Lubavitch movement who's here for two weeks.

I wander into an adjacent room. Torn, mouldering prayer books are stacked into an untidy pile. I leaf through some of the damp volumes. They are old, having been published long before World War II, when Odessa was a major Jewish centre.

Depressed by the appalling condition of this repossessed house of prayer, I leave the premises as soon as I can.

We arrive at the Jewish Cultural Society, at the other end of town. The formation of the JCS in 1988 was one of the first manifestations of the Jewish cultural and religious revival in what was then the Soviet Union.

The offices of the JCS are in a crumbling building, close to Odessa's main railway station. Formerly used by the KGB, the building was returned to the community two years ago. Since it is Sukkot, there is a succah in the courtyard. It is decorated with small Israeli pennants and flags.

The grounds in front of the entrance are littered with discarded tins of Israeli sweet corn, cucumbers in brine and gefilte fish.

The interior of the building is raw, ugly, cold. I have an appointment with the president of the JCS, Felix Millstein, whose second-floor office is, by sharp contrast, reasonably well-appointed. Millstein is 36, a physician with a mop of salt-and-pepper hair. He has presided over the affairs of the JCS for the past 2½ years. He succeeded someone who was apparently hand-picked by the former Communist authorities and who, in the wreckage of communism, was deemed unfit to represent the community.

Like legions of Soviet-born Jews, Millstein was a Jew in name only. The word "Jew" was stamped in his internal passport, but he was ignorant of Judaism and Jewish culture, customs and history. His father, a captain of the Soviet Black Sea fleet, was a member of the Communist party. Millstein, however, was never a Communist, and his brother, now a professor, took part in the Jewish dissident movement.

After the dawn of perestroika and glasnost in the mid-1980s, Millstein gradually returned to his roots. "I steeped myself in Jewish learning. I visited Israel twice."

According to his statistics, 50,000 Jews live in Odessa, a city with a population of just over one million. Five or six years ago, the figure was 80,000.

At the turn of this century, Odessa was home to 139,000 Jews, comprising slightly more than one-third of the total population.

It was the most Westernized city in the Pale of Settlement, and perhaps because of its proximity to the Middle East, was inextricably bound up with the development of the Zionist movement and thus known as the Gateway to Zion.

At the same time, strong assimilationist tendencies characterized the community.

Odessa was the headquarters of the Hibbat Zion movement and attracted such luminaries as Ahad Ha-Am and Meir Dizengoff.

But it is also a fact that, in the 1920s, over 77 percent of Odessa's Jewish pupils attended secular Russian schools.

Jewish merchants played an integral role in the economy of this once-cosmopolitan metropolis. They dominated the grain export trade. They were in banking, in wholesale trade and in the liberal professions.

The 1917 Bolshevik Revolution changed Jews' occupational structure and brought about a decline of Odessa's commercial status.

The Holocaust decimated the community, although pogroms were not unkown in Odessa. Indeed, the city was torn by anti-Jewish riots in 1821, 1859, 1871, 1881 and 1905.

After Odessa was occupied by Romanian and German armies in October 1941, fierce measures were taken against the Jewish populace, now swollen with Jewish refugees from Bukovina, Bessarabia and western Ukraine. There were arrests and massacres. Jews were herded into two ghettos in the suburbs of Slobodka and Dalnik.

Odessa was proclaimed Judenrein in February 1942.

Jews from Odessa were deported to Transnistria, situated between the Bug and Dniester rivers. Altogether, nearly 300,000 Jews died in Transnistria, according to Simeon Borokovsky, a member of the Odessa-based Association of Former Ghetto Survivors.

When the Red Army liberated Odessa in April 1944, several thousand Jewish survivors emerged from their hiding places. In the wake of the war, Odessa became one of the largest Jewish centres in the Soviet Union. But, as elsewhere in that totalitarian state, Jewish culture and religion were suppressed.

The Jewish revival in Odessa has been steady but not spectacular. The community maintains an evening and a Sunday school with a total enrolment of about 150 students, aged 7 to 21. Israel supplies Hebrew teachers, while the Jewish Agency and the American Jewish Joint Distribution Committee have contributed educational materials.

There are plans to open a larger Jewish school, but they are on hold until a building is found.

The community has title to some 90 buildings which were nationalized during the Communist era. "But even if they're returned, we don't have the funds to maintain them," conceded Millstein.

The financial crunch has affected the sick and the elderly, who depend on charitable donations of food and medicine. Millstein appealed to Canadian Jewry for help to ensure that these programs are not curtailed.

The disastrous state of the economy is the chief reason for emigration. Most Jewish emigres have settled in the United States, Germany and Australia. Israel is not a popular destination these days. "Conditions are hard in Israel," Millstein said. "And Jews in Odessa have less of a Jewish feeling than Jews in other parts of the ex-Soviet Union."

Millstein himself has no interest in leaving Ukraine. "I live a difficult life here, but I love this city very much. I'm not a Zionist. I think Jews will remain in Odessa forever."

The ruins of a synagogue in Odessa. [Sheldon Kirshner photo]

Sadgora's Jewish past

[Sadgora, on the outskirts of the Ukrainian city of Chernovsty, was once the seat of the Ruzhin Chassidic dynasty. Sheldon Kirshner visited Sadgora's old Jewish cemetery and a nearby building which housed its synagogue. Here is his report]

Jews settled in Sadgora (Sadagura in Romanian and Sadagora in German) in the third quarter of the 18th century, when this region was administered by the Austrian monarchy. They gravitated to commerce and the crafts. By the outbreak of World War I, 10,000 lived in Sadgora and a further 3,000 in 16 outlying villages.

Rabbi Israel Friedmann of Ruzhin established an important Chassidic centre in Sadgora, but during the Holocaust many of the faithful were deported to concentration camps. After the war, the Ruzhin sect re-emerged in Israel.

The cemetery, located alongside a quiet road, looks forlorn and abandoned. Weeds proliferate amid weathered and tumbledown gravestones. Stray goats eye a visitor, bleating. The renovated tomb of a rebbe is enclosed by an unlocked fence.

The synagogue building, which is part of a factory complex, is empty and grimy. There are no discernible traces of a Jewish presence, save for one flowered moulding creeping down from the smudged ceiling. Two workmen in dirty coveralls pass through. They inform us that there was a tank workshop here. They realize that this was the site of a synagogue.

The rabbi lived across an open space, in what is now a yellowish building. Today, it's used for administrative purposes.

There was a synagogue here long ago. But this dimension of Sadgora's past has been completely erased.

It is as if Jews never even lived here.

The Jewish World

By SHELDON KIRSHNER

When Ukraine was a Soviet republic, anti-Semitism, though legally outlawed, was quietly sanctioned by the state. There were no pogroms, no fiery denunciations of Jews by the powers-that-be, no ghettos. Yet anti-Semitism was a fact of life for Ukrainian Jews, particularly from the late 1940s until the age of perestroika.

Anti-Semitism expressed itself in various forms. On the institutional level, Jews were effectively prohibited from practising their religion and culture and forbidden to maintain contact with Jewish communities abroad. State-controlled publishing houses were not loath to print anti-Jewish tracts. In 1963, for example, the notorious polemicist, Trofim Kichko, published *Judaism Without Embellishment* under the imprimatur of the Ukrainian Academy of Sciences.

Jews also ran up against rampant discrimination in the work place and encountered a numerus clausus at universities.

Irina (Esther) Tartakofska, a middle-aged Kiev educator, knew she could not aspire to the principalship of the Russian school which employed her. "It was pure and simple anti-Semitism," she said. What's more, she dared not use her Jewish first name in public. "It would have been uncomfortable for me. Maybe I was not brave enough."

Under the old system, Jews were expected to assimilate and jettison their Jewishness. Which explains why hundreds of thousands of Jews of mixed blood listed their nationality as Russian or Ukrainian in their internal passports.

Take the case of Ivan Petrovsky, a 30-year-old scholar of Latin American literature from Kiev. When he was 17, his parents registered him as a Ukrainian. They could do so because one of Petrovsky's grandparents was Ukrainian.

Viktoria Khiterer, a 24-year-old PhD candidate in Russian history who lives in Kiev, didn't have that alternative. As a full Jew, she felt the sting of Soviet-style anti-Semitism. By the time she was 13, she had changed schools three times because of the verbal abuse heaped on her. And the Moscow Historical Cultural Institute rejected her twice before deigning to accept her in 1987.

A fact of life

Alexander Paskhaver is a 47-year-old Kiev economist. After Ukraine attained its independence in August 1991, Volodymyr Lanovoy, the first deputy prime minister, chose Paskhaver as one of his advisors.

Until perestroika, Paskhaver could not have aspired to such a post. "There were practically no Jews in the top ranks of government. And if you found one, it was extraordinary."

Last July, Lanovoy was ousted from the cabinet in a dispute over the pace of free market reforms. Paskhaver has since gone into private business.

State anti-Semitism has vanished since the advent of Ukrainian independence, yet grassroots anti-Semitism is far from dead.

In Kiev, unknown assailants placed explosives in the city's oldest functioning shul, and posters of the Lubavitcher rebbe have been defaced. In Kharkov, a severed pig's head was dumped in front of the only synagogue. In Dnepropetrovsk, a swastika was scrawled on a wall of the synagogue.

There are newspapers not above reprinting old-fashioned anti-Semitic propaganda, like the *Protocols of the Elders of Zion*. Iosef Zissels, chair of the Association of Jewish Organizations and Communities of Ukraine, singled out *Slovo* in Kiev, *Novo Ukraina* in Kharkov and *Natsionalist* in Lviv.

Leonid Findberg, a Kiev political scientist, pointed out that there are no Ukrainian political parties with overtly anti-Semitic planks, as in Russia. "Most of the Ukrainian intelligentsia is not anti-Semitic," he said.

However, a Ukrainian fascist fringe exists, warned Alexander Burakovsky, chair of the national minorities committee of Rukh, the Ukrainian independence movement.

Burakovsky — a Jew — said that its membership is largely made up of "old Communists" who've lost their positions in society and "lumpen Ukrainians" who've been hit hard by the falling standard of living. He claimed that the government is not even trying "to stop this force," and that it is supported by some Ukrainians living abroad.

FEDERATION NEWS

BEVERLEY HOLTZMAN, JWF PRESIDENT | JEWISH WOMEN'S FEDERATION | ROZ DAVIDSON, FESTIVAL CHAIRPERSON

Jewish Women's Festival

Jewish Women's Festival to Cover a Wide Range of Topics & Issues

"This is the first time that Jewish Women's Federation has undertaken to plan an event on such a large scale. This program will provide a time for women to come together to learn, to network and to study," says Roz Davidson, Festival Chairperson. "It will also be a time for our affiliate organizations to highlight their work." **The Jewish Women's Festival** will take place on **Sunday, February 7th** and **Monday, February 8th** at Baycrest Terrace. Bev Holtzman, JWF President, states that "the program is open to all women in the community, regardless of whether or not they are members of an affiliate organization."

The Festival's theme, "**Meeting the Challenge**", will encompass a broad spectrum of topics. The scholar-in-residence will be Dr. Deborah E. Lipstadt, professor of Modern Jewish Studies at Emory University in Atlanta. Recently she had the honor to address the opening session of the 61st General Assembly of the Council of Jewish Federations, held in New York City. Dr. Lipstadt will speak on three different occasions during the Festival.

"We are very excited," adds Davidson, "by the high caliber of presenters who will be leading the workshop sessions. Each is an expert in her/his field."

"**The Sandwich Generation**", a hot topic for the '90's, will be presented by Dr. Ben Schlesinger, an international expert on the Canadian family, and Dr. Rheta Rosen, professor of sociology at Ryerson Polytechnical Institute. They will guide us in discovering awareness and coping skills to deal with the ever changing relationships between the generations.

Dr. Paula Caplan, noted professor and author, will address the dynamics of raising the next generation to practice gender equality. The challenge of "**Raising a Feminist Family**" will delve into equality issues in the school system and in the family and will also look at successful role modeling. Joining Dr. Caplan on the panel will be Dr. Rachel Schlesinger and Zita Gardner.

Arlene Perly Rae teams up with Bernie Farber of Canadian Jewish Congress to present "**Putting Words into Action: Effecting Social and Political Change**". This will be a "hands on" workshop designed to teach advocacy techniques.

The other provocative and stimulating topics and their well-known presenters are outlined in the listing below. More information is available by contacting Chaia Berkowitz, Festival Coordinator, at 635-2883, Ext. 112.

Cheryl Jackson & Roz Davidson review publicity plans for the Festival.

Festival Program

SUNDAY, FEBRUARY 7, 1993

9:00 am *Registration & Coffee*

9:30 am - Opening Keynote Address
Our Personal Responsibility For A Jewish Future
-- DR DEBORAH E LIPSTADT --

10:45 am *Morning Workshops: Choose One*

The University Years: Keeping Our Kids Connected - **Susan Jackson**

Re-energizing Your Organization: Incorporating The Jewish Vision - **Dr. Elaine M. Todres**

The Value Of Jewish Values: Formal & Informal Education For Our Children And Ourselves - **Rabbi Irwin E. Witty**

12:30 pm - Luncheon Program
Celebrating Volunteers: Women Of Excellence
JULIA KOSCHITZKY

2:15 pm *Afternoon Workshops: Choose One*

The Great Balancing Act: Family, Career And You - **Rosie Parnass**

Welcome To Toronto: Integration Then And Now - **Susan Davis, plus panel**

The Volunteer Crisis: Are We In Sync With Today's Woman? - **Francie Storm**

The Sandwich Generation: A Closer Look At All The Layers - **Dr. Rheta Rosen & Dr. Ben Schlesinger**

> **Sunday afternoon program will conclude at 3:45 pm**

7:30 pm Keynote Address
Yesterday, Today & Tomorrow: Jewish Women As A Force For Change
-- DR. DEBORAH E. LIPSTADT --

MONDAY, FEBRUARY 8, 1993

8:45 am *Registration & Coffee*

9:15 am *Morning Workshops: Choose One*

Written Out Of History: Post-Biblical Jewish Women -- A Study Session - **Dr. Shoshana Zolty**

Positive Problem Solving: Techniques For Successful Negotiation - **Resa S. Eisen**

Raising A Feminist Family: Striving Towards Equality - **Dr. Paula J. Caplan, Zita Gardner & Dr. Rachel Schlesinger**

11:15 am *Workshops: Choose One*

Woman To Woman: Exploring The Israeli/Canadian Connection - **Shira Herzog**

Communicate with Confidence: Projecting A Positive Self-Image - **Carol Seidman**

Putting Words into Action: Effecting Social And Political Change - **Bernie M. Farber & Arlene Perly Rae**

1:00 pm - Luncheon Program
What Will They Say About Us: Writing Our Own History Now
-- DR. DEBORAH E. LIPSTADT --

> **Festival will conclude at 3:00 pm**

Musical Program

SUNDAY LUNCHEON PROGRAM
Anna Shafajinskaia and Igor Portnoi

SUNDAY EVENING PROGRAM
Kol Nashim - Canada's only female cantorial ensemble

MONDAY LUNCHEON PROGRAM
Choirs of the Bialik Hebrew Day school and Netivot HaTorah Day School

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FAX TO: (416) 635-9565
Attn: Chaia Berkowitz

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❒ One Day Package - Sunday..... $60
❒ One Day Package - Monday..... $50
❒ Workshops Only - Monday $25
❒ Luncheon Program - Monday $35
❒ Sunday Evening Keynote $10

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Organizations and People

School board reverses guideline for holidays

By RON CSILLAG

RICHMOND HILL —
The York Region Board of Education says it's reversed a guideline that would have penalized Orthodox Jewish employees for observing all the holy days in the Jewish calendar.

The case began when the board issued a directive in late November, stating that the number of school days employees could take off to observe religious holidays would be reduced to three days with pay and seven without pay.

The old rule was that employees received three days with pay and 10 without to mark religious days.

When Sidney Soban, a 27-year teacher of history at Richmond Hill High School received the directive, he realized that as an Orthodox Jew, he needs a maximum 13 days to observe all the holidays on the calendar, provided all fall on a working day.

During this academic year, for example, Soban will need 11 working days off to observe Jewish holidays.

The new directive would have meant one fewer day for religious observance, which would have penalized Orthodox staff, Soban told *The CJN*. He said he could not take the extra day off as a sick day.

Soban said that since 1981, there have been five school years in which he needed more than 10 school days to mark Jewish holidays. The most days off he required were 12.

(The Jewish holidays prohibiting work are Rosh Hashanah [two days]; Yom Kippur [one day]; Sukkot [two days]; Shmini Atzeret [one day]; Simchat Torah [one day]; Passover [four days] and Shavuot [two days]).

Soban said there are about 10 other Jewish teachers at his school and many others at other York Region schools who "were quite upset" by the directive.

But less than 24 hours after Soban alerted *The CJN* to the problem, the board reversed the guideline.

John Laughlin, the board's superintendent of human resources, said the board "amended" its position.

"We have decided that if you ask for the days [required for religious observance], you'll get them, according to the collective agreement" Laughlin told *The CJN*. "It's not an issue."

Laughlin said the directive was devised when the board's executive council tried "to create guidelines for all religions" and "looked at what might be a reasonable number" of days off to mark religious holidays.

"It appeard that 10 was, for the most part, reasonable," Laughlin said.

But when it was discovered that Orthodox Jews would need 11 days off this school year, the guideline was changed.

Board employees will be entitled to three days off, to be counted as sick days, and beyond that, "you can apply for as many as you want," Laughlin explained.

In late December, Soban received a letter from the board, advising him that in this academic year, he will be entitled to three days off, to be counted as sick days, and eight days off without pay.

But a dissatisfied Soban said observant Jews are still subject to "blatant discrimination" because the new policy affects only Jewish staff, whose request for time off will be up to the "goodwill" of their superiors.

As well, Soban calculates that as a result of his religious observance, he's lost about $15,000 in pay and 50 days that would have counted toward retirement because of time off needed since 1981.

He said the board's policy may discourage Jewish staff from seeking jobs there.

JDL renewing fight against hate groups

By PAUL LUNGEN

TORONTO —
They're back.

Just when anti-Semitic hate groups are becoming bolder and more active, the Jewish Defence League (JDL) has decided to end a self-imposed period of inactivity and get back into the business of confronting and "striking terror" into the hearts of neo-Nazis.

About 50 people gathered at the Toronto Zionist Centre during the holiday season to hear JDL leaders Meir Halevi and Lou Van Delman urge support of the recently reconstituted JDL.

"We need action," said Halevi, national director of the league. "I call upon you to get involved. Get involved [by using] your skills."

Halevi said that times have changed in the few years since the JDL was active. Back in the mid to late 1980s, there were about 20 neo-Nazi organizations in North America, he said. Now there are hundreds and many receive support from expatriate European groups who, during World War II, were prominent in fascist movements in their home countries.

Halevi said neo-Nazi groups "need to be watched full time." The JDL plans to "monitor and actively investigate" these groups and their sources of support. The league also needs people to help provide security for Jews and Jewish property, he added.

Halevi included a pitch for cash in his remarks — suggeting money was needed to monitor neo-Nazi groups — as JDL supporters passed the basket around.

Halevi said the JDL entered into a dormant period when it appeared the government was taking action by trying hatemonger Jim Keegstra, Holocaust-denier Ernst Zundel as well as a number of alleged war criminals.

Meir Halevi

But with the recession, people became bitter with a resulting "resurgence of neo-Nazism."

Halevi said he has received numerous calls from members of the Jewish community, including prominent leaders whose names he refused to divulge , suggesting that the time was right for the JDL to reappear.

Van Delman, co-chair of the JDL's five-man board, told the meeting that "the neo-Nazis know we're coming back and they don't like it because we do crazy things."

The JDL is looking for members to "physically prepare themselves to stand up and be counted, as the Maccabees did," Van Delman said.

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Organizations and People

Paper breaches own rules by running Jews for Jesus ad

By RON CSILLAG

TORONTO —

The Toronto Star "breached" its own guidelines when it published an advertisement from Jews for Jesus in its Dec. 22 issue, acknowledges the newspaper's ombudsman.

Don Sellar says the ad violated the paper's guidelines for advocacy advertising, although he stressed he was not speaking on behalf of the *Star*.

The ad, which appeared just before Christmas but during Chanukah, showed a young child gazing at a menorah holding eight candles. The headline read, "Y'Shua said, 'I am the light of the world'."

The ad says "Y'Shua is Jesus's Jewish name. After all, he is a Jew. So where do you think he spent Chanukah? In Rome?"

In the past, when controversial ads slipped into the paper, "we tended to blame it on junior employees. I don't think that's the issue here. The issue is that it was printed," Sellar told *The CJN* "It breached the guideline."

The *Star*'s guidelines on advocacy advertising were revised in 1988 after the Ontario Press Council ruled in favor of Jews for Jesus when the group accused the paper of refusing its ads.

The policy on religious advertising states that "no advertising will be accepted which identifies one religious faith and urges its adherents to adopt different views or a different faith."

The Ontario Region of Canadian Jewish Congress has long held that Jews for Jesus targets Jews for conversion.

In a letter to *Star* publisher David Jolley, David Satok, chair of the region's community relations committee, said the ad "can lead to no other conclusion but that [it] was targeting our Jewish community in an attempt to convert."

Satok said the ad left CJC "terribly disturbed" because it appeares to have contravened the newspaper's rules on advocacy advertising. He said the ad's appearance during Chanukah "only adds to our concern and frustration."

In a letter to the editor of the *Star*, Satok calls Jews for Jesus "a Christian evangelical organization specifically originated to target the Jewish community for conversion."

To speak of Jews for Jesus, he stated, is "an oxymoron. Once a Jew has accepted the Christian messiah, he can no longer be accepted as a member of the Jewish community."

Mainline Christian churches have given up missionizing to Jews, Satok writes.

"An explanation is in order," Satok said.

Sellar was unable to say how the ad got into the paper or whether the *Star* will review its policy on ads from Jews for Jesus.

The Star's director of advertising, Tom Murtha, was on vacation when *The CJN* called.

A year ago, *The Toronto Sun* said it would review its stand on advertisements from Jews for Jesus after one appeared in the paper.

Israel Bonds holds telethon

TORONTO —

Nat Hurwich, Lili Fournier and Rose Romberg were among the 40 volunteers who took part as State of Israel Bonds conducted its first ever Sunday telethon several weeks ago at the offices of Goldfarb Consultants.

The objective of the telethon was to reach as many people as possible who had folded over a tab during the High Holy Day Appeal and to encourage the speedy payment of those Bonds subscriptions.

Over half of the cards at the telethon were covered and already the Bond office is beginning to notice an increase in the payment of 1992 pledges. In addition to accepting cheques (usually marked U.S. Funds), Israel Bonds can now be paid for by Visa and MasterCard.

When payment for a Bond is received, 100 percent of those funds are transferred to Israel within 24 hours. Israel is then able to use that money to finance massive job training efforts now underway, aimed at integrating new immigrants into the Israeli workforce.

Among the many volunteers who participated in the telethon were: Penina Stepgang, Barry Feiner, Greg Kaminsky, Linda Katz, Reggie Levenstadt, David and Faye Markowitz, Yetta Randal, Abe Rosenthal, John Sherrington and Sam and Rose Weisberg. Nineteen ninety-two has been a record year for Bonds in Toronto and the rest of Canada with over $91 million U.S. in combined sales of bonds and notes.

Miss Saigon benefit to aid Baycrest

TORONTO —

In an effort to raise $1 million dollars, Baycrest Centre for Geriatric Care is preparing for one of the most exciting fundraising and social events of 1993.

On May 18, 1998, Baycrest will hold a benefit evening featuring a premiere performance of the highly acclaimed musical *Miss Saigon*, which the British newspaper *The Guardian* calls "The best musical of the decade."

The event, which is being held to mark Baycrest Centre's 75th anniversary, will take place at the new Mirvish Theatre, currently under construction to house the performance.

"The musical will no doubt have an outstanding run in Toronto, and the Baycrest evening will give a lucky few the chance to see it first," says Penny Offman who is co-chair of the fundraising event along with Linda Prince.

Patrons will be asked to honor Baycrest Centre and its 75 years of service to the elderly by offering their support at the $7,500 or $1,800 level. These patrons will also be invited to a special pre-performance dinner, and a post-theatre reception at the new Canadian Broadcasting Centre, say the chairs of the Top Gift committee, Arnold Cader and David Campbell.

Tickets for the performance itself will be available for $100, $200 and $350 and include the post-theatre reception.

Funds raised through the *Miss Saigon* benefit evening will go toward expanding Baycrest Centre's therapeutic and recreational pool activities.

A total of 2,000 tickets are on sale, but early payment guarantees priority seating. To reserve tickets call the Baycrest Women's Auxiliary at 789-7071.

Linda Prince (left) and Penny Offman, co-chairs of the Miss Saigon benefit.

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Organizations and People

Students raise funds to aid Sarajevo Jews

By MOURA WOLPERT

HAMILTON —

The kids of Rivka Shaffir's Grade 8 class held a Torahthon but what, you may think, is so special about that?

Just ask Robyn Waxman, or Jonathan Cohen, or Sam Spinner, or Shani Shohan, or Kiah Constam or any of the other kids in the class.

It's not only that they raised over $2,000 to help settle the newly-arrived Jewish families from Sarajevo.

But also, it's that not one of them had ever thought that studying Torah all night could be so much fun!

They were still so excited about it, and the words came tumbling out so fast that it was hard to keep track of who was saying what.

The idea for the Torahthon was Spinner's, who said it came to him when his twin sister, Sarah, showed him an item about a grade 8 Torahthon in an old Hamilton Hebrew Academy yearbook she'd been looking through.

That one was held in 1973, to raise money for Israel during the Yom Kippur War.

The idea caught on but to what purpose should they put the money this time?

They wanted money for a class trip but somehow, using money raised by studying Torah for a class trip didn't seem right.

They tossed around this idea and that, until somebody suggested that the money be used to help the Jews from Sarajevo.

And that, said their teacher, "really captured their imagination and enthusiasm."

When Shohan — or was it Constam? — said that the Torahthon was one of the most exciting things she'd ever done in her life, the others nodded in enthusiastic agreement.

They learned a lot that night. About Jewish history, about levels of charity, about the great rabbis, and about the importance of Jewish education, because, as Jonathan pointed out, "in every generation there was always someone who mistreated Jews," but the Jews always survived because of their knowledge of Torah.

They had workshops and videos, sang songs and played "mystery rabbis," and enjoyed a midnight snack of pizzas and pop and cookies and ice cream.

Teachers involved in project

Between 1:30 and 3 a.m. there was a pause for some much needed running around in the gym and, perhaps the most fun of all, learning to bake a challah.

Keeping 26 13-year-olds working all night was quite a challenge, said Shaffir, who had also been in charge of the previous Torahthon.

In 1973 it had been straight learning from text but this time, she said, "it was much more hands-on," with, for instance, groups preparing and presenting short plays based on what they had learned.

Six teachers were involved and the project required extensive and careful planning.

"We purposely planned it so that it would be creative, with a lot of activities," said Shaffir.

The Torahthon, which began at 9:30 p.m., was preceded by a moving opening ceremony in the adjacent Adas Israel synagogue, in which parents participated and during which the principal, Rabbi Zeev Eisenstein, took a Torah from the Aron-Kodesh, which was passed from parent to child, then spread out on tables covered with tallesim so that everyone could have a look at it.

Rabbi Eisenstein spoke briefly on the theme of the Torahthon, That We Are One Nation, and Jewish Social Services director, Carol Krames explained the work of her agency in helping to settle new immigrants from Europe.

The students presented two short plays, one by the girls, one by the boys, which they had written themselves, and they viewed a short video, *The Place Where I Belong*, the story of a Torah from a little wooden synagogue in a long-ago shtetl.

For him, said Rabbi Eisenstein, "the highlight was that the kids saw that it is possible to learn a lot about Judaism without necessarily having to sit in the classroom. The effect on the kids exceeded all expectations."

And he was amazed at their energy. "In the morning, the kids wouldn't go home. I fell asleep at my computer," he chuckled, "but the kids were high as a kite. They didn't go home till 10 o'clock!"

Girls of the Hamilton Hebrew Academy's grade 8 class present their play during the recent Torahthon. [Trish Eppel photo]

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Organizations and People

Montrealer takes over at Calgary synagogue

CALGARY —

After six years in the rabbinate, Geoffrey Haber has come home — home to Canada, that is.

The 33-year-old Montreal native was installed recently as rabbi of Calgary's Beth Tzedec Congregation.

The institution service was part of a Torah weekend sponsored by the synagogue.

Rabbi Yakov Hilsenrath, of Highland Park, New Jersey, who was Rabbi Haber's mentor, presided at the installation service at Shabbat morning services and delivered an address to a family Shabbat dinner. The Torah weekend was attended by about 400 members of the congregation and the Calgary Jewish community.

After serving congregations in New Jersey and Chicago, part of the decison "to come to Calgary was coming back to Canada," the rabbi said.

"The connection to Judaism is being lost in many parts of the United States. That's not happening, at least not to the same extent, in Canada.

"There is less of a loss of tradition here, and more of a spirit of Jewish communal co-operation."

With the arrival of Rabbi Haber, Beth Tzedec now has an all-Canadian professional staff. The rabbi, Cantor Gary Zener and executive director Harry Sherman, are all Canadian graduates of the Conservative movement's Jewish Theological Seminary.

Synagogue president Dr. Howard Cohen said that's important. "If we want to encourage Jews to continue in their Jewish studies, we have to ensure they have pulpits and classrooms when they have finished," Cohen said.

"Beth Tzedec realizes the importance of not breaking the chain when Canadians go off to study in the United States or Israel," Rabbi Haber said, "and that is something really special."

Another reason Rabbi Haber decided to join Beth Tzedec is because "it is a young synagogue in a growing committed community."

Geoffrey Haber

Beth Tzedec was founded six years ago with the merger of congregations Beth Israel and Shaare Tzedec. With more than 750 families, it is one of the largest Conservative synagogues in Western Canada.

In his installation sermon, Rabbi Hilsenrath had a challenge for the congregation and Rabbi Haber. "Build on all that is positive in Judaism," he said.

"Don't dwell on the negative. The Holocaust and anti-Semitism don't make us Jewish. Following in the footsteps of Yakov, Israel, makes us Jewish.

"We can no longer go from crisis to crisis. We need to plan, constructively for our future.

"If Judaism is not only to survive, but thrive," he said, "it must be able to compete in the free and open society.

"The insular Judaism of our ghetto past will not sustain us in the face of the modern world.

"We are to be a light unto the world," Rabbi Hilsenrath explained. "That is what our past teaches, that is our future."

Halifax rabbi defends Conservative Judaism

By JOEL JACOBSON

HALIFAX —

Rabbi Jacob Chinitz, leaving the pulpit of Shaar Shalom Synagogue in Halifax after eight years, challenged members of the 40-year-old Conservative congregation to "get rid of the inferiority complex" he thinks they hold in the Halifax Jewish community.

During a retirement presentation, Rabbi Chinitz told more than 100 of his congregants he felt a subconscious unspoken assumption that Shaar Shalom people thought the real Judaism in Halifax was at the 101-year-old Orthodox congregation at Beth Israel Synagogue.

"Stand up for what you believe," he said. "If you don't believe Conservative is legitimate, you should dissolve (the synagogue) and join the Beth Israel."

But he insisted Conservative Judaism is "as legitimate as Orthodoxy and may be even more legitimate" and urged the members not to disappear as a congregation but to find and use to the fullest, a new rabbi.

Rabbi Chinitz asked to be let out of his contract, which had one year to run, so he could slow down. He became rabbi of Congregation Beth Ami in Boca Raton, Fla. as of Jan. 1, replacing a man of 87.

His new congregation is comprised of members 55 years old and up with no children. "I'm tired of teaching and will now be able to deal with mature people. I will give sermons and hold some classes for the congregants.

"Besides," he said with a smile, "I like the warm weather. It will be better for my health."

Rabbi Chinitz, born in Russia 72 years ago, was brought up on New York's East Side and Brooklyn. He followed his father into the Orthodox rabbinate when he was ordained at Yeshiva University and accepted his first pulpit in Detroit in 1952.

"Most of my friends were Conservative rabbis," he recalled in an interview. "I was torn between Orthodoxy and Conservatism and felt I could not honestly be an Orthodox rabbi. It was not consistent with itself."

After seven years in Detroit, he moved to the Beth Ami congregation in Philadelphia. After 20 years there, he went to Israel where he was associate rabbi at a Jerusalem Conservative congregation.

He returned to the United States and congregations in Pittsfield, Mass. and Rockford, Illinois and finally retired to Israel where his children and grandchildren resided.

However, a desire to return to the rabbinate brought him to Halifax and Shaar Shalom in 1984.

"When I came to Halifax, I found a peaceful community with nice people who were making great sacrifices to maintain their shul. But, even by saying shocking things, I couldn't get a rise out of people. It seemed their prime purpose was not to rock the boat."

Ralph Garson, co-chair with his wife Ruthe of the Shaar Shalom League, said Rabbi Chinitz will be missed. "He is a great religious leader, very inspiring and runs a wonderful service."

Chanukah time in Okanagan

KELOWNA —

More than 10 classes from public schools in the Okanagan area joined in the Chanukah celebrations and programs held in the new Okanagan Jewish Community Centre here.

The classes came at various times for a tour of the centre, a Chanukah story, the Sesame Street Chanukah video and latkes and jelly doughnuts. Teachers and parents carpooled the kids to the centre.

The visits by the schoolchildren were arranged by Bob Levin, Lily Lander and Wendy Cipes.

The centre's first Chanukah party for the Jewish community included participation by students of both levels of the Jewish school. There was entertainment and the lighting of candles, followed by a pot luck dinner with 125 in attendance. The centre was appropriately decorated for the occasion.

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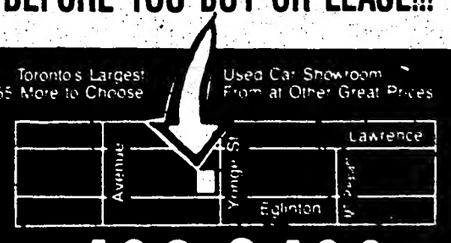

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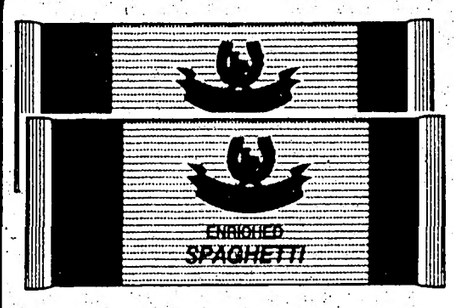

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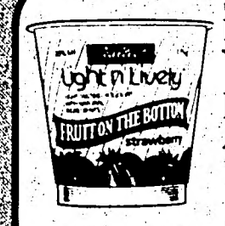

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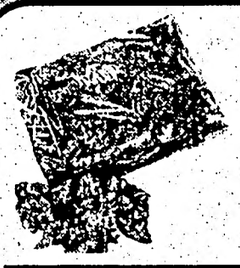

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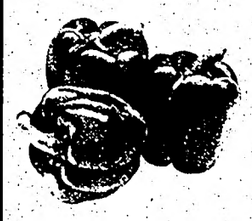

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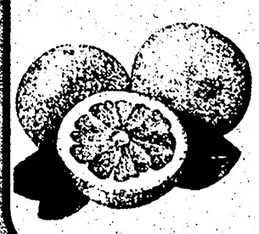

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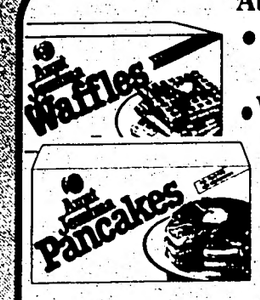

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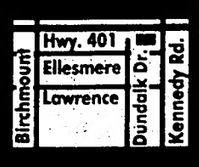

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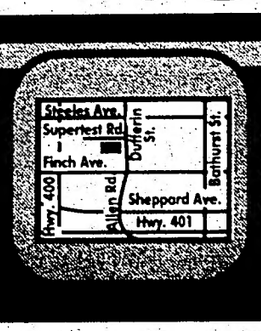

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Organizations and People

What's New

By MIRIAM CHINSKY

DEADLINE REMINDER

Deadlines are back to normal after the holiday season. Deadline for What's New and About People is Thursday, two weeks prior to publication (i.e. January 7 is deadline for January 21 and although there is no issue January 14 — January 14 is deadline for January 28). I am at my desk Thursdays only to receive your calls and sort my mail.

Friday, Jan. 8

HAPPY MUSICAL HOUR

Pianist **Lola Julitta Burns** will appear in a program featuring dance, semi-classical, Hebrew and traditional Jewish music, 2-3 p.m. Friday, Jan. 8 at the Cheltenham Home, 5935 Bathurst St.

Sunday, Jan. 10

BETH DAVID USY OUTING

Beth David B'nai Israel Beth Am United Synagogue Youth get together for tobogganing in Earl Bales Park and a scavenger hunt, 11-2:30 p.m. Sunday, Jan. 10. Meet at the synagogue, 55 Yeomans Rd. For more information call **Rachel,** 638-8549 or **Marc,** 669-2652.

HABONIM BREAKFAST CLUB

Congregation Habonim Breakfast Club, invites you to hear Ontario Hydro engineer **Ian Daley** examine Nuclear Power in Ontario and its Future Status, a discussion on the pros and cons of nuclear energy. This is slated for 10 a.m. Sunday, Jan. 10 at Beth Habonim, 5 Glen Park Ave. (Bathurst and Glencairn). Breakfast and lecture, $6 per person.

JEWISH VEGETARIAN BRUNCH

The food demonstration buffet, Cochin Jews of China, the second in a series on foods and cultures of ethnic peoples, which was planned by the Jewish Vegetarian Society for Dec. 20, is postponed to 11:30 a.m. Sunday, Jan. 10 at 788 Marlee Ave. To enjoy a special experience, join the group at that time. For information and to reserve, call **Evelyn,** 465-3511 (days)485-9164 (evenings) or **Tom,** 661-1116.

YIDDISH INTO ENGLISH

At the second in a series of Sunday afternoon events devoted to Yiddish, writer/ educator **Shirley Kumove** talks on Catching Arrows, translating from Yiddish into English, 2 p.m. Sunday, Jan. 10 in the Max and Beatrice Wolfe Library, Beth Tzedec Synagogue. Everyone welcome. No charge.

HOLY BLOSSOM BROTHERHOOD

Jewish Continuity, Today's Crisis, Tomorrow's Challenge, will be explored when **Rabbi Mark Dratch,** of Shaarei Shomayim Congregation, addresses Holy Blossom Temple Brotherhood Breakfast Club, Sunday, Jan. 10. On Jan. 17, **Rabbi Michael Dolgin,** assistant rabbi at Temple Sinai, focuses on What Are Emotions? Science Versus the Sources. Both talks are features of the New Rabbis to Toronto series scheduled at Holy Blossom Temple. Services are 9 a.m. Breakfast follows.

Monday, Jan. 11

THE FOURTH REICH

Germany Today: The Fourth Reich, will be the topic when **Prof. Mark Webber,** professor of German studies at York University, speaks at the Jewish Student Federation, 12 noon, Monday, Jan. 11. For more information, call 736-5178.

Tuesday, Jan. 12

JEWISH STUDIES LECTURE

David Weiss-Halivni, professor of Talmudic studies, Columbia University, will evaluate The Sanctity of the Hebrew Bible Through the Ages, 11:30 a.m. Tuesday, Jan. 12, in Room 214, Stong College, York University. The lecture is sponsored by the religious studies program and the Centre for Jewish Studies, at York. For further information, call **Prof. Sol Tanenzapf,** 736-5158.

Wednesday,Jan. 13

BLOOD DONOR CLINIC

Give the gift of life at the mayor's annual blood donor clinic, noon-7 p.m., North York City Hall, 5100 Yonge St., Wednesday, Jan. 13. Two-hour free parking (with validation) in City Centre underground garage.

SHAAR SHALOM SISTERHOOD

Learn more about yourself with registered nurse **Valerie Marshall,** women's health care consultant, St. Michael's Hospital. Shaar Shalom Sisterhood, 2 Simonston Blvd., invites you to hear direct talk about The Changing Needs of Today's Women - menopause, osteoporosis, blood testing, hormone levels, mammograms, 8 p.m. Wednesday,Jan. 13.

POMEGRANATE GUILD

The Pomegranate Guild of Judaic Needlework meets 8 p.m. Wednesday, Jan. 13 at the Wagman Centre, 55 Ameer Ave., to work on The Baycrest Project. This is an opportunity to utilize your needlework skills or learn new ones in a collective effort which will ultimately add beauty and joy to the lives of others. For information call **Susan,** 889-7818.

HOLY BLOSSOM LUNCH & LEARN

At noon, Wednesday, Jan. 13, Holy Blossom Lunch and Learn in Retirement welcomes you to a meeting with **Sam Ruth,** former director of the Baycrest Foundation, who will speak on Living in the 90s and On to 2,000. Program charge is $1. Bring your own lunch. Coffee, tea and cookies are served. For information call **Deborah,** 789-3291.

STEELES COLLEGE DINNER

At their semi-annual dinner, Steeles College Memorial Chapel members presented an instalment on a $20,000 pledge to Toronto-Bayview Regional Cancer Centre. Dr. Pamela Chart, medical co-ordinator of cancer screening and Malcolm Moffat, (centre) chief operating officer, both of the centre, receive a cheque from Henry Lederman (left) treasurer, Gordon Donsky president, (second from right) and Mike Rogow, vice-president.

AND WHAT ELSE IS NEW...

POSLUNS THEATRE PREMIERE

The Diary of a Madman, starring **Tom Troupe** as a government clerk who escapes his shabby existence through fantastic notions, has its Canadian premiere at the Leah Posluns Theatre, Jan. 21 and runs to Feb. 14.

YIDDISH FOR YOUNG AND OLD

Make this your year to learn Yiddish. Classes for students and adults are held at the following synagogues.

Day classes, Beth Emeth Bais Yehuda Synagogue, Yiddish 1, from 9:30-11:30 a.m., starts Wednesday, Jan. 13. Yiddish 2, from 9:30-11:30 a.m. begins Monday, Jan. 11. Teacher is **Helena Isenberg.**

Evening classes, Beth David B'nai Israel Beth Am Synagogue, Yiddish 1 and 2 from 7:30-9:30 p.m., starts Thursday, Jan. 14. Teacher is **Ben Clodman.**

Yiddish 1 from 7:30-9:30 p.m., starts Sunday, Jan. 10 at Shaarei Shomayim Synagogue. Teacher is **Richard Bassett.**

Courses are seven weeks, fee $38.50, free to seniors and persons on special benefits. Co-sponsors are North York Board of Education and the Committee for Yiddish, Jewish Federation of Greater Toronto, together with the synagogues. For more information call **Sylvia Lustgarten,** 635-2883, ext. 155.

HEBREW AT BETH EMETH

Beth Emeth Bais Yehuda Synagogue in conjunction with North York Board of Education, offers day and evening Hebrew classes, beginning the week of Jan 11. To inquire further, call **Helena,** 636-3544.

THORNHILL BB COUPLES LODGE

Thornhill Lodge B'nai Brith, a vibrant couples group, welcomes new members! This is a friendly, active group which plans adult and family functions including barbecues, Purim and Chanukah parties, car rallies, lectures, plus real B'nai Brith involvement in BBYO, Mazel Tov Night at Baycrest and other community services, with a good dash of Yiddishkeit as well. For details, contact **Paul** and **Barby,** 886-3863 or **Wayne** and **Joani,** 739-6378.

PNAI MEETING

Parents of North American Israelis (PNAI), will meet at 8 p.m. Sunday, Jan. 17 at Shaarei Shomayim Synagogue, to hear **Professor Libby Garshowitz,** director, Jewish studies program, University of Toronto, who will evaluate The Glory That Was Spain: the 1,000 year Jewish Experience.

FAMILIES OF GAYS AND LESBIANS

The Jewish Support Group for Families of Gays and Lesbians will meet 7:30 p.m. Monday, Jan. 18 at Holy Blossom Temple. Call in confidence to **Ruth,** 763-9111.

KOFFLER ART CLASSES

Koffler Gallery school of visual art, offers a wide selection of classes including, raku, potters wheel, handbuilding, glaze application, drawing, painting, advanced watercolor, life drawing (no instructor), cartooning, creativity for self-discovery, stone sculpture, mixed media art for children. For times and fees, contact **Rose Brinder,** 636-1880 ext. 269 or 636-2145.

CONGREGATION KESHET SHALOM

Congregation Keshet Shalom, (which meets the needs of Toronto's lesbian and gay Jewish community), holds a Kabalat Shabbat service followed by kiddush, in the Wallin lounge, second floor, Jewish Community Centre Bloor Y branch, 8 p.m. Friday, Jan. 8. Doors open 7:30-8:15 p.m. and 9:15-9:30 p.m. Regretfully, latecomers cannot be accommodated.

At 2 p.m. Sunday, Jan. 17, in the Party Room, 25 Maitland St. east of Yonge, a discussion forum will examine Free Expression in the Lesbian and Gay Community. Does anything go?

For 24-hour information on all Keshet Shalom events, call 925-1408.

POSITIVE PARENTING WORKSHOPS

Problem children? Attend positive parenting workshops and support groups, beginning 7:30-9:30 p.m., Jan. 18-March 8. Call Canadian Heritage School 322-6010, for further information.

JSF, JSC & JSU

Jewish Student Federation, Jewish Student Council and Jewish Student Union, welcome you to a Winterwonderland Dance at Spectrum, 2714 Danforth Ave., 8 p.m. Saturday, January 16. Admission, $8 at the door. For more details, call 736-5178.

BETH EMETH LECTURES

Rabin's First Six Months: The New Political Reality, is a series of three Wednesday evening lectures at Beth Emeth Bais Yehuda Synagogue, zeroing in on the current Israeli regime. On Jan. 13, Haifa University **Professor Gabriel Ben-Dor,** will discuss Israel and the United States: What is Clinton's Middle East Agenda? Jan. 20, **Dr. David Goldberg,** director of research and education, Foundation for Middle East Studies, takes a look at Israel and the PLO: Does No Really Mean No? January 27, Haifa University **Prof. Yair Zalmanovitch** considers Domestic Political and Economic Tensions: The Impact on the Peace Process. All programs begin at 8 p.m. Co-sponsors are B'nai Brith Canada's Institute for International Affairs and Beth Emeth Bais Yehuda's continuing education committee.

RELIGIOUS RESPONSE TO AIDS

Orthodox volunteers are available to be buddies and practical assistants for those who are infected with the AIDS virus. Support groups for family members of those infected, and bereavement groups for those whose loved ones have died of AIDS are being started. Rabbis will be available for spiritual counsel. All activities take place at Shaarei Shomayim Synagogue. Call **Shmuel** in complete confidence, 661-2577.

Also, volunteers are needed for the religious AIDS assist program, which provides practical, social and spiritual support to people directly affected by AIDS. The program involves 16 hours of training and is given in association with Holy Blossom Temple reponse to AIDS program. Call **Shmuel** at the above number.

TEMPLE SINAI MUSICAL LEGACY

In observance of Jewish Music Month, Temple Sinai's Chevrat Torah service, moves into the sanctuary, 8:15 p.m. Saturday Jan. 23, where traditional Shabbat music will be provides by **Cantor Severin Weingort** and the Temple Sinai Choir.

JVS VOLUNTEER MENTOR PROGRAM

Jewish Vocational Service is seeking employed and newly retired professionals and business people to act as mentors to individuals visiting the JVS career counseling centre, placement centre, Russian program, self-employment program and vocational rehabilitation centre. You may act in one of many capacities including tutor, cultural resource, coach, friend. Join JVS and share your abilities. Through a meaningful partnership, you can help another person realize his/her potential. An information session is scheduled for 7-8:30 p.m. Wednesday, Jan. 20 at JVS, 74 Tycos Dr. (Dufferin and Glencairn). Call **Susan,** 787-1151 ext. 254.

[Cont'd. on page 25]

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Organizations and People

What's New

[Cont'd. from page 24]

EUROPA EUROPA MOVIE REVIEW

Heather Kessel will give a critique of the movie *Europa Europa*, when Beth Tzedec Sisterhood gathers 9:30 a.m. Tuesday, Jan. 19 in the synagogue's Paul and Ted Orenstein Hall. Members $5, guests $7.

NCJW WELCOMES NEW MEMBERS

National Council of Jewish Women welcomes new members to participate in exciting service, education and social action programs. Current efforts include Passover food drive, Kids on the Block, literacy classes and English as a second language classes, integration programs for immigrants and forums for abused women and children. For information regarding general membership or membership in a study branch, call 633-5100.

T'NACH STUDY GROUP

The T'nach Study Group will focus on the Book of Kings I, Chapter XII, with **Rabbi Jonathan Balter,** at 8:15 p.m. Tuesday, Jan. 19 at Associated Hebrew Schools, 3630 Bathurst St.

'60 & HOLDING

'60 and Holding, is an eight-week nutrution counseling and weight reduction program starting this month at the Wagman Centre. It features weekly daytime group sessions, supervision by a professional dietitian, individual counseling, lectures, shopping and cooking tips, optional fitness testing and more. Women and men over 55 are eligible but must receive medical authorization. Cost, to Wagman Centre members, $30 per session, non-members, $40. For more details on program and /or joining the Wagman Centre, call 789-5131 ext. 226.

STREET-PROOFING YOUR CHILD

Street-Proofing Your Child, 7-9 p.m. Tuesday, Jan. 19, co-sponsored by North York Public Library and Family Services, outlines what to tell your children to keep them safe, and how to talk about safety issues without frightening them. Register at Hillcrest Public Library, 5801 Leslie St. Fee, $12.

BRUNCHTIME SHIURS

The Brunchtime shiur is a regular feature of the Ohr Somayach/JEP Thornhill lecture series and takes place at 613 Clark Ave. W. every Monday morning, 10-11:30. A new six-part program runs Jan. 11-Feb. 15. Psychologist, author **Sarah Chana Radcliffe** presents an exciting workshop on self-esteem, explaining how it can be developed and maintained for all family members. Cost is $60 per person (scholarships available if necessary). For registration and information, call 886-5730.

BETH TZEDEC STUDY LUNCHEON

Beth Tzedec Shabbat Study Luncheon is slated for Saturday, Jan. 16 at noon following services, when the shul's director of music, **Gordon Kushner,** explores Jews in Music. Reservations (paid) should be made no later than Tuesday, Jan. 12. Unpaid reservations cannot be accommodated. Call the office, 781-3511.

for seniors

Earl Bales Seniors Club holds its next Saturday dance, 7-10 p.m. Jan. 9 in the clubhouse. Members free, non-members, $1. Dance to a live band 7:30-10:30 p.m. Sunday, Jan. 10 in the Community Centre, members $3, non-members, $4. Next movie, *The Great Caruso*, starring **Mario Lanza** and **Ann Blyth,** is 2 p.m. Wednesday, Jan. 20, members free, non-members $1. Courses offered in conjunction with the North York Board of Education, start this month, and $5 local day trips are planned for members. For information on all activities, call 636-7856, Monday-Thursday, 9-4.

The Wagman Centre Self-Help Widows Group, 55 years of age and over meets every other Sunday to help each other deal with mourning and adjust to loss, share experiences and make new friends. The next meeting is Jan. 10 from 1-2:30 p.m. in the Wagman Centre board room, 55 Ameer Ave. For more information, call **Paula David,** 789-5131 ext. 2271.

Join the **Seniors Helping Seniors** team and become a volunteer group leader. You will be trained to teach small groups about healthy living. Topics include home safety, safety in the community and how to get the health and social services you need. If you are 55 or older, enjoy meeting new people and are looking for a volunteer experience offering challenge and excitement, join Seniors Helping Seniors today.

This is a project of Senior Care (Community Services to Jewish Elderly). For more details call **Arnold Foss,** 635-2860.

Jewish Community Centre North Y branch, 4588 Bathurst St., **Senior Adult Services** invites you to its learning experiences program, 1 p.m. Tuesday, Jan. 19, when **Linda Millins** talks about Lifeline and explains how it works. No charge.

Aluma Canadian Israeli Club meets 7 p.m. Mondays at 15 Hove St. (B'nai Brith building). On Jan. 11 a musical film, *Masterpiece at Masada*, will be shown. Free games on Jan. 18. For information, call 782-9432 or 635-5604.

Shaarei Shomayim Friendship Club plans a superb all-inclusive trip to Israel with 12 full days of touring, two meals daily, Purim celebrations and much more, March 1-22. Register for Florida trips Tuesdays only, 10 a.m.-1 p.m. at the shul. For details on trips and activities, call **Lena,** 785-5773 or **Ruth,** 224-5923. Remember the Golden Book to mark special occasions. Your donations go to Laniado Hospital in Israel. Call **Dorothy Bloomfield,** 787-1526.

Lifestyle, Forest Hill Place, 645 Castlefield Ave., invites you to Movement is Life with physiotherapist **Olive Pester,** 2 p.m. Tuesday Jan. 12. At Donway Place, 8 The Donway East, Don Mills, 2:30 p.m. Jan. 21 and 28 **Gordon Bean,** program director of applied arts at Ryerson Polytechnical Institute, will recap A Whirlwind History of Musical Theatre.

Club Hadar meets 1-4 p.m. every Monday and Thursday at Garnet A. Williams Community Centre, Meeting Room 2, 501 Clark Ave. W., Thornhill. Programs include Tai Chi, painting, bingo, cards, discussions. For information, call **Viola Landman,** 886-2625.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

The following new courses are offered at the Bernard Betel Centre in partnership with the North York Board of Education: T-Shirt Art with **Barb Hilts,** Mondays, 1-3 p.m. from now-March 8; Yiddish Culture and Language with **Richard Bassett,** 1-3 p.m. Fridays, Jan. 8-March 12. Free to members, non-members under 60 residing in Metro Toronto, $2.75 per instructional hour; non-members residing outside Metro, $5. All persons over 60 living in Metro, no fee. Register at the information desk. Call **Norma Steiner,** 225-2112 for more information.

La' Briyut Wellness Centre health lecture series introduces the Fully Alive discussion group, led by **Brenda Zalken,** 1:30 p.m. Thursdays, starting Jan. 7. Register with **Sandra Haberman** at the Wellness Centre or call 225-2112.

Learn Basic Bridge with **Lilian Grant,** beginning Friday, Jan. 8, from 9:15-11:15 a.m. For additional information call **Norma Steiner,** 225-2112.

Join the fun, clap your hands and sing along as **Cantor Albert Feldman** plays his accordion and sings in Hebrew, Yiddish and English, 2:30 p.m. Sunday, Jan. 12. Refreshments. Members $2.50, non-members, $3.50.

Empowering Seniors - Are you concerned about the decrease in health care and social services, decrease in your pensions, increase in taxes? Come to a free workshop for important information and to find out how you can help yourself, 1:30 p.m. Wednesday, Jan. 13 at the centre, 1003 Steeles Ave. W. To inquire further, call **Sheila Zane,** 225-2112.

The Friendship Circle for people 55 and over and single, meets at the centre 7 p.m. every other Thursday. Meetings are for Friendship Circle members only. The fee is $1. Refreshments are served. On Jan. 7, a first run movie *Hard Promises*, starring **Sissy Spacek** will be screened.

Etrog, an Israeli cultural club for Hebrew speaking adults, meets every Wednesday at 7 p.m. Programs include movies, lectures, concerts and dances. Come and join in all the interesting events. For more information call **Anna,** 225-2112.

at the JCC

Bloor Y Downtowners Club (24-35) invites you to brunch followed by a show at the McLaughlin Planetarium Sunday, Jan. 10. Meet at the Y, 750 Spadina Ave., 11:30 a.m. Cost is $18. Register now. Call **Luni,** 924-6211 to inquire further.

Registration for winter courses has begun at the Bloor Y. Sign up for pottery, dance, gymnastics, kids programs and more. Pick up your brochure today.

An art exhibit by **Arlene Dube** is on view at the Bloor Y Jan. 10-Feb. 7. Meet the artist 10:30-12:30 p.m. Sunday, Jan. 17. Coffee and refreshments.

Take a Latin American Dance class. Learn the steps to the cha cha, rumba, merengue. Starts Monday Jan. 11, for eight weeks. To sign up and for more information, call **Luni,** 924-6211.

Leah Posluns Theatre School offers the very best in theatre training with classes for children, teens and adults. Winter courses include creative drama for children, novice and intermediate acting for teens and young adults, beginner to advanced acting classes and a backstage workshop for adults. Adults with some previous experience can take the new film and television workshop with **Lewis Baumander.** Classes begin the week of Jan. 11. Call 636-1880 ext. 267 for information or to register.

The Koffler Centre School of Dance offers classes ranging through classical ballet, production style jazz, modern dance, tap, musical stage dancing, ballroom, Latin and folk dancing, given by qualified professionals under the directorship of **Jacque Foesier.** As well, there are special programs for children 4-5 years plus carefully graded classes in various dance forms for everyone from novice to the more accomplished.

A seniors dance program is also available at the North Y.

For additional information, call 631-5659.

CYJ CAMP CONFERENCE

Pictured here are representatives from the professional and lay group attending the Canadian Young Judaea third annual national camp conference in Toronto. Theme for the conference was, What it is to be a Zionist Camp.

FUND RAISER

The Apter Ladies Auxiliary held a tea to raise funds for the soldiers of Israel. Seen here with a generous cheque, are (from left) Paula Starkman, Max Moneta, chair for organizations, Association for the Soldiers of Israel, Freda Kandel, Sara Marmurek, Freda Szainwald and Rose Applebaum.

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Organizations and People

Health care leaders to be feted

TORONTO —
Two pioneering entrepreneurs in Canada's health care system are to be honored by the Toronto chapter of The Canadian Society for the Weizmann Institute of Science.

Leslie L. Dan, founder and president of Novopharm Ltd., and Barry Sherman, founder and president of Apotex Inc. will be recognized by Weizmann at a gala dinner to take place in Toronto on March 23.

Both companies are actively engaged in pharmaceutical research, development and manufacturing in Canada. In addition to honoring the two for their contributions to Canada's health care system, the dinner will also mark the inauguration of the Canada Fund for Biomedical Research at the Weizmann Institute of Science.

At a meeting held to launch the campaign, Toronto chapter president Dr. Allan S. Gordon said, "the Canada Fund will support research at the Institute in areas such as cancer, diabetes, Alzheimer's disease, multiple sclerosis, arthritis and aging. As well, it will provide for the exchange of scientists and interchange of scientific knowledge between the Weizmann Institute and Canadian Scientific institutions."

With regard to the two honorees, Dr. Gordon said, "Leslie Dan and Barry Sherman are both committed to scientific excellence and dedicated to supporting biomedical research for the benefit of humanity."

Dan came to Canada as a war refugee in 1947. Upon receipt of degrees in pharmacy and business administration from the University of Toronto, he went on to found Novopharm Limited. Today, the company, together with its subsidiary companies Novopharm Inc. (USA), Novopharm Biotech (Winnipeg) and Stanley Pharmaceuticals (Vancouver) employs over 1,100 people worldwide. This includes a staff of 100 devoted to research and development. More prescriptions are filled with Novopharm products than those of any other pharmaceutical company in Canada.

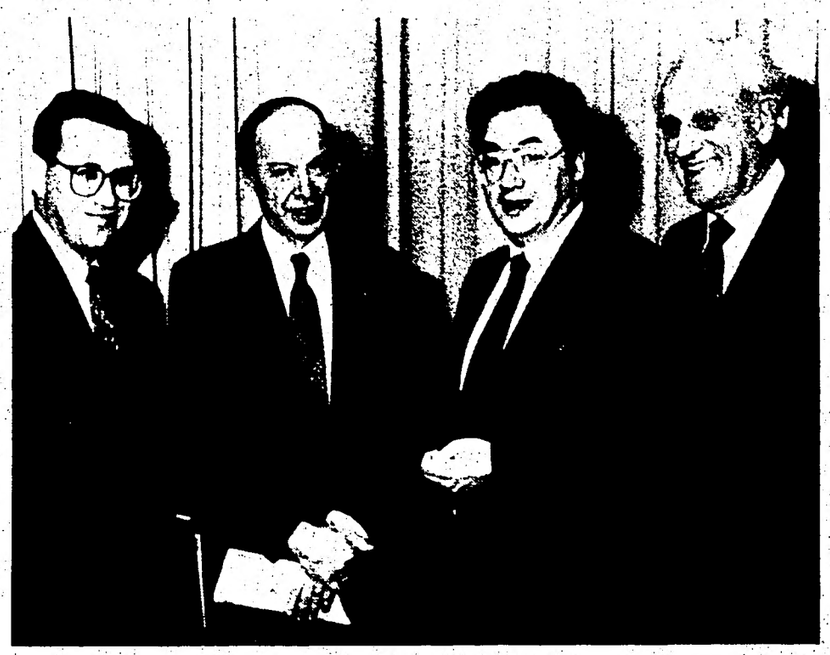
Sherman is a native of Toronto who received his Bachelors degree in engineering physics at the University of Toronto and completed a Masters degree in aeronautics and a doctorate in systems engineering at MIT. Ignoring job offers from NASA, he entered the Canadian pharmaceutical industry and founded Apotex Inc.

The Apotex Healthcare Group of Companies researches, develops, manufactures and distributes prescription and non-prescription medications, vitamins, diagnostic products, laboratory equipment and supplies, disposable plastics for medical use and hospital waste management systems. More than 1,600 people work in its offices, laboratories, manufacturing and distribution facilities world-wide. Apotex Biotechnology of Winnipeg is a key player in biotechnology research.

Dan and Sherman both sit on the national executive of the Canadian Society for the Weizmann Institute of Science, are members of the board of governors of Mount Sinai Hospital and hold leadershipo positions in several other healthcare and community organizations.

The Weizmann Institute of Science, located in Rehovot, Israel, is a world-renowned centre of scientific research and graduate studies. The Canadian Society for the Weizmann Institute of Science was founded in 1964 to support the Institute's research activities, raise the profile of the Institute amongst Canadians, stimulate interest in science and to arrange for the exchange of scientist and scientific information between the Institute and the Canadian scientific community.

The March 23 inauguration dinner will take place at the Sheraton Centre in Toronto. For further information on the dinner and how to support the Canada Fund, contact the Canadian Society for the Weizmann Institute of Science, Toronto chapter, at 416-733-9220.



At a planning meeting of the Canadian Society for the Weizmann Institute are (from left) Arthur Konviser, Leslie L. Dan, Barry Sherman, and H. Thomas Beck.

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SINGLES EVENTS

Singles Events is an advertising feauture of The Canadian Jewish News. ***Deadline is Monday, 5:00 p.m., 10 days preceding issue date.*** *For rates or to place an ad, please call Alan at 422-2528.*

Atideynu Lodge (20's and 30's) presents: General Meeting on Tuesday, January 12 at 7:30pm. 15 Hove Street. Speaker: Robert Funk-B'nai Brith Research and Communications for the League for Human Rights. Topic: "The Rise of The Right in Canada". Admission: Members free, non-members $3.00. Free refreshments. Contact Shari, 222-0272.

Berlin exchange continues with upcoming celebrity speakers, featuring **Cliff Thorburn** former world snooker champion. Thurs. Jan. 21 from 6 p.m. at **Berlin**, 2335 Yonge St. Cost $10.00 Free Berlin Exchange memberships for the 1st 100 people with payment of admission. Call 487-7777 or 222-7111 for reservations.

Metro Toronto Singles presents a singles theatre night at **The Poor Alex Theatre**, 296 Brunswick Ave., just south of Bloor. Thurs, January 14. 8:00pm. Featuring the premiere of the acclaimed comedy **Kvetch** starring Jerry Salsberg. Party reception and meeting of actors to follow. Cost $12.00 in advance, $15.00 at door. **222-7111.**

Reserve for R.S.V.P. An intimate candlelit evening of roundtable discussions for Jewish professionals in their 20's and 30's. A better wau for people to meet and exchange thoughts on relationships, career, sexuality and spirituaIiy. January 13; "Why Get Married? Why Not?" $8.00. Reservations a must. Phone 636-7530.

Reserve for R.S.V.P. An intimate candlelit evening of roundtable discussions for Jewish professionals in their 20's and 30's. A better way for people to meet and exchange thoughts on relationships, career, sexuality and spirituaIiy. January 27; "Make The Best Out Of Stress" $8.00. Reservations a must. Phone 636-7530.

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NOTICE
APPOINTMENT OF SEVEN CITIZEN REPRESENTATIVES TO THE COMMITTEE ON COMMUNITY, RACE AND ETHNIC RELATIONS
The Council of the City of North York invites applications from citizens who wish to be considered for appointment to the Committee on Community Race and Ethnic Relations. There are seven positions to be filled
The duties and functions of the Committee will be as follows:
- attend monthly meetings,
- act as a Steering Committee in the City's efforts toward community outreach and antiracist activities,
- act as an advisory body to Council,
- maintain ties with the various institutions and agencies by having institutional representatives assist special working groups and other initiatives as they arise,
- report quarterly to the Management Committee of Council, and
- work on sub-committees dealing with community concerns and programs.

Any person who is interested in being considered for an appointment to the Committee must attend an Information Session to be held in the Council Chamber at the hour of **7:30 p.m., Tuesday, January 19, 1993,** City Hall, 5100 Yonge Street, North York, Ontario. This is a prerequisite to applying for appointment and is the only time that application forms will be available.
Persons submitting applications for appointment will be interviewed by the City's Nomination Committee and its recommendation will be considered by Council.
For further information please call the Secretary to the Nominating Committee, City Clerk's Department at 395-7364.
NOTE:
- Orientation Session will be held for appointees
- Chairperson of Committee must be a resident of North York
- Applicants must be a Canadian citizen and at least 18 years old.

Dated at the City of North York, this 23rd day of December, 1992
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Teens attend CJC kallah

TORONTO —

Most of the 31 teenagers, who took part in the kallah (conclave) of Canadian Jewish Congress, Ontario region's high school outreach program, for the first time came dramatically face to face with the Holocaust.

"It was chilling to see film of Nazi medical experimentation and then listen to a survivor's personal tales of the experiments performed on her," said Alyssa Brown, 15, of Guelph. "We have to know about the Holocaust in order to confront those who doubt or deny that it ever happened."

Brown is one of the Jewish teenagers living in small communities taking part in the three-year CJC education project, which culminates in a trip of the group to Israel in 1994. The Holocaust was the focus of the recent kallah, which took place at Toronto's Lipa Green Building.

After visiting the Holocaust Education and Memorial Centre of Toronto and hearing survivors Anita Ekstein, Peter Silverman and Elisabeth Feldman de Jong relate their experiences, 14-year-old Deborah Scharf of Barrie commented: "The experimentation and the conditions in the concentration camps horrifed me. I am mystified that human beings could do such things to other human beings."

The Grade 9 student observed that learning personally about the Holocaust from the survivors help the youngsters relate better to the grim times a half century ago.

Some of the 31 teenagers from Ontario small communities participating in Canadian Jewish Congress, Ontario region's high school outreach program get together during a break in the kallah. The focus of the Chanukah kallah at Toronto's Lipa Green Building was the Holocaust.

For Steven Green, 16, of Owen Sound, the kallah's program "brought home to me the sheer enormity of the tragedy. We were very touched. We now well understand the plaque in the Holocaust Centre that declares 'Never Again'."

Green expressed his delight at getting together again with his new friends from across the province. "I don't have too many Jewish friends back home," he remarked. "So it's great to see them again, and share what we have in common."

Deborah Kon, 15, of Guelph, related how much she enjoyed celebrating Chanukah, and singing Hebrew and Yiddish songs during the kallah — "the best one so far."

And 13-year-old Jacob Gross-Sobol, also of Guelph, especially relished hearing others discuss their experiences of growing up Jewish in small communities.

Dr. Michael Sobol, Jacob's father, who is vice-chairman of the CJC's community services committee, spoke during the kallah about living as Jews in small communities. Other speakers included London Jewish Community Federation director Gerald Enchin and wife Brenda following the showing of a film on brain washing, and CJC Ontario region senior education consultant Gary Levine on Chanukah Colonialism, or Why I Dropped my Reese's Pieces at the Movies.

Susan Jackson, director of community services of Congress, Ontario region, organized the kallah and ran various programs. Assisting her were CJC staffer Daniel Fine, and volunteers Randie Cartman of Sudbury, Jeff Budd of Kitchener, and Boris and Ronda Shorfer of Toronto.

WJCC receives PR award

By MYRON LOVE

WINNIPEG —

The Winnipeg Jewish Community Council (WJCC) came away a winner from the 61st Council of Jewish Federations General Assembly which was held recently in New York. The WJCC's Jewish Community Campus brochure, produced by publicity and marketing chair Laurie Minster, received a 1992 public relations award for "Best Special Brochure."

The brochure is one element in the WJCC efforts to educate the public about and raise funds to build a Jewish community campus in south Winnipeg. The combined K-12 school and community centre is intended to replace the aging Joseph Wolinsky Collegiate in north Winnipeg and the YMHA Jewish Community Centre in the downtown. On Tuesday, December 8, the project committee held an evening of entertainment for the community at the Rosh Pina Synagogue to bring people up to date on their progress.

According to Evelyn Hecht, the WJCC's director of community relations, Sheldon Berney, the project committee chair, reported on the committee's negotiations on a piece of property in south Winnipeg and the extensive environmental review being carried out on the site. (A previous site nearby was ruled out after members of the community expressed concerns last winter about hydro transmission wires crisscrossing the land and the health dangers the lines posed.)

Marjorie Blankstein, the committee's fundraising chair, reported that $9 million has been raised from just 250 families, toward a goal of $12 million and additional funding has come from the Jewish Foundation of Manitoba ($1 million) and the Winnipeg Foundation ($300,000).

Hecht describes the Winnipeg Foundation grant as particularly significant because it was more than the project committee asked for and is an indication that the general business and corporate community will also be sympathetic to the committee's fund raising efforts.

"We have had a positive response from government although no commitments of money yet. We hope to receive some government grants. We are also planning a January telethon." The project is expected to cost $20 million.

REENA CHANUKAH BASH

Lori Scheim of the Reena Foundation (holding microphone) leads a rousing chorus of songs at the foundation's recent annual Chanukah bash, held at Beth Avraham Yoseph of Toronto Congregation.

[Barry Shainbaum photo]

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Organizations and People

American author captures life of Dutch Jew killed for spying

By MOURA WOLPERT

HAMILTON —

Sometime in 1975, a Dutch Jew named Alex Aronson was executed in Iraq as an Israeli spy. Until now, his story has never been told.

Aronson was a Holocaust survivor. He was a humanitarian, a medical volunteer and an idealist.

Born in Amsterdam in 1934, he was deported to Bergen-Belsen together with his mother and maternal grandparents in 1943.

In 1945, he returned to Amsterdam with his mother and spent a couple of years in Switzerland recuperating from TB. On his return to Amsterdam, he studied at the Jewish secondary school, subsequently obtaining a certificate in chiropody and studying nursing at the Jewish Home and Hospital in London.

Aronson then joined his father and step-mother in Israel, where he worked at the Rambam Hospital near Haifa for a few months. He also apparently served in the Israeli army.

Then followed several years of travel and work in the Middle East and India, where he worked with followers of Gandhi, and in Africa, where, amongst other places, he also spent four months studying and working with Albert Schweitzer in Lambarene.

This is but a bare outline of Aronson's life up to 1962, when he met Alan Mendelson, an American student on a year's study program at the Hebrew University in Jerusalem.

A close friendship developed between the two and for the next 12 years they carried on an extensive correspondence.

Edited by Mendelson and Joan Michelson, another American student at the Hebrew U who had met Aronson, these letters have now been published in a book entitled From *Bergen-Belsen to Baghdad*. They are the extraordinary story of an extraordinary young man.

Mendelson is now an associate professor of Hellenistic Judaism in the Department of Religion at McMaster University. In a recent interview, he said that what motivated him to publish the letters was the realization "of the various moral obligations" Aronson had placed on him.

"I thought a lot about him after he died and I began to realize," Mendelson explained, "the various moral obligations he had placed on me . . . like making me the godfather of his child.

"It was completely impractical for me to do anything, but still, I felt I had to do something. I felt a moral obligation to keep his name alive."

Another reason was the fact that Aronson was a survivor.

Though he finds it hard to believe now, at the time Mendelson didn't realize that Alex was a survivor of a concentration camp.

"He was so full of what he was going to do, plans for the future, what he was going to do next and how he was going to arrange things.

"And he didn't drop any dark hints. In all his letters, there is only one place where he says something like 'believe me, I know what hunger is. . . .'

"He was really an affirmation, coming out of that background."

It was that background, Mendelson is convinced, that was the cause of Aronson's obsessive need to help children, the restlessness that drove him all over the world to aid the hungry, the sick and the oppressed.

In August, 1974, Aronson left for Kurdistan to help the Kurds in their fight against the tyrannical regime of Saddam Hussein. He was arrested in March 1975 and imprisoned in Baghdad, where he was eventually executed.

From Bergen-Belsen to Baghdad is published by Mosaic Press of Oakville, which is owned by another McMaster University professor, Howard Aster.

The book can be obtained either directly from the publisher, Mosaic Press, 1252 Speers Rd. Units No. 1 & 2, Oakville, Ont. L6L 5N9 or PO Box 1032, Oakville, Ont. L6J 5E9 or by ordering it from any bookseller. The price is $15.95.

Kolel program takes aim at relationships, sexuality

TORONTO —

Kolel: A Centre for Liberal Jewish learning is presenting its annual mini course Sunday, January 17 to Thursday, January 21. This year's theme is Relationships and Sexuality — A Dialogue with Tradition.

The opening program will feature Rabbi Julie Spitzer, currently the director of the Union of American Hebrew Congregation's Mid-Atlantic Council and author of *Love Isn't Enough: Spousal Abuse in Rabbinic and Contemporary Judaism*. She will speak on Are Jewish Families Really Different? From Tanach to Responsa: The Texts Speak.

Rabbi Spitzer's involvement in abuse and domestic violence developed while attending the Los Angeles campus of HUC-JIR, where she trained as a volunteer counsellor for the Los Angeles Rape and Battering Hotline. In Cincinnati, she continued her work as a volunteer with the YWCA Shelter for Battered Women.

Since 1985 Rabbi Spitzer has been speaking on the subject of domestic violence and abuse in the Jewish community and the interface between issues of spirituality and abuse. She was appointed to the Bi-National Advisory Board of the Centre for the Prevention of Sexual and Domestic Violence in Seattle, WA.

The week-long mini course will continue each evening with study within the theme of Relationships and Sexuality. Classes will be taught by rabbis at various locations throughout Toronto and topics include adoption, homosexuality, honoring parents and more. The cost for each class is $5, and no preregistration is necessary.

Kolel is the community adult education program of the Canadian Council for Reform Judaism, and has just completed its first successful year of operation. Kolel's director is Rabbi Elyse Goldstein.

Rabbi Julie Spitzer

The centre offers in-depth Judaic study for university age and up with serious exploration of traditional texts from a liberal perspective in an egalitarian atmosphere. Students come from all movements and all points of the religious spectrum as well as the unaffiliated, and range from day school graduates, Judaic studies majors at universities to those who have never had any formal Jewish education.

Please call 660-3154 for a complete mini course schedule.

Correction

In the Dec. 17 issue of *The CJN* it stated that Dr. Arnold Aberman was the first Jewish dean of University of Toronto's Faculty of Medicine. However, at least one of his predecessors, Dr. Fred Lowy, dean from 1980 to 1987 is Jewish. The *CJN* regrets the error.

Disenhouse practiced loving health care

LEILA SPEISMAN

TORONTO —

Caring, compassionate, skilled, modest — these are among the tributes paid by family, friends, colleagues and patients to Toronto pediatrician Dr. Robert B. Disenhouse, who died recently at the age of 65.

Disenhouse was born in Toronto in 1927. His parents, Israel and Sala Disenhouse, were active in the Labor Zionist movement.

After graduating from the University of Toronto Faculty of Medicine in 1949, he interned in Detroit, after which he took pediatric and pediatric cardiology post-graduate studies at the University of Minnesota.

When he returned to Toronto, he joined the pediatric cardiology department at Hospital for Sick Children (HSC). At the same time, he carried on a large private practice, first on Yonge Street, then on Sheppard near Bathurst.

Dr. Bob Haslam, chair of pediatrics and pediatrician-in-chief of HSC, noting it was unusual for a pediatrician in private practice to also be involved in hospital clinics, said he brought a balance to the department: "the general pediatrician's point of view to the child with a cardiac problem."

Haslam said that when he himself dealt with parents and children referred by Disenhouse, "I picked up how much they appreciated how compassionate and caring he was."

Disenhouse also served for a time as chief of pediatrics at Branson Hospital, and was an assistant professor of pediatrics at University of Toronto.

Dr. Martin Kosoy was his partner in private practice for nearly 27 years.

"I couldn't have picked a better associate," he told *The CJN*. "I didn't just lose a colleague, I lost a friend."

Disenhouse was on the board of She'arim Hebrew Day School for many years, was involved with Shaarei Shomayim Congregation, Association for the Welfare of Soldiers in Israel, and UJA. Shortly before he died, he had accepted the presidency of the Toronto Jewish Historical Society.

For many years he was involved with the Chaplaincy Committee of Canadian Jewish Congress Ontario region (later affiliated with Jewish Family and Child Service), and was for a time its chair. Even afterwards, said JF & CS executive assistant Florence Weinberger, he remained as a consulting physician.

Disenhouse is survived by Helen, his wife of over 40 years, children Sheldon, Nathan and Gilda Waltman, and nine grandchildren.

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Rower plans to hone skills at special camp

By PAUL LUNGEN

TORONTO —

Dalia Krakofsky is planning to go to camp this summer.

Nothing unusual in that — kids often get to experience the great outdoors while their parents enjoy some peace and quiet.

But in this case, Krakofsky is the parent and she's the one who'll be getting the outdoor experience.

Krakofsky, you see, at age 51 hopes to attend a rowing camp to fine-tune the skill that helped propel her team of eight rowers to a third-place at last summer's annual meet sponsored by the London Rowing Club.

Krakofsky has been rowing at the club for less than a year but already she's good enough to be part of a team of eight athletes, mostly in their 20s and 30s.

"There isn't an age barrier," she said. "It's more of a fitness barrier. If you're fit, you can do it."

Krakofsky has always made fitness part of her life. A former phys. ed. teacher at the London Community Hebrew Day School, she initiated the fitness program at the school 13 years ago. Ten years later, when the school's principal resigned, Krakofsky took over the head job and held it for three years until her retirement at the end of the 1991-92 school year.

Right around that time, she took up rowing, finding herself intrigued by the "mystique" of the sport when it's done well.

"The beauty of rowing is the symmetry, being in sync with other rowers," she said.

And, of course, strength, stamina and skill are integral elements as well. Upgrading her skill level and technique is one of the things she hopes to accomplish at a one-week session at a rowing camp in Craftsbury, Vt.

In the meantime, Krakofsky continues her three games per week tennis regimen, working at weight training and aerobics while exercising her mind in a woman's Torah study group with Rabbi David Rosenberg.

"I feel more in my prime now than I was in my 20s and 30s," she said.

Emunah group meets with Spector

MONTREAL —

A visit from Norman Spector, Canadian ambassador to Israel, was just one of the highlights of Emunah Women of Canada's 50th anniversary mission to Israel. The recent trip involved members of the organization and their spouses from across Canada, and took them to all four corners of the land.

Spector was the honored guest of Emunah at its Neve Michael Children's Village, at Padress Chana. This facility provides food, shelter, education and a nurturing environment for orphans and disadvantaged children. The children at Neve Michael live in a religious atmosphere where the traditions of Torah are applied in their daily lives.

"It was a real treat to meet a Canadian ambassador who is able to speak Hebrew, and therefore to communicate so beautifully with the children," said Roslyn Schneidman, Emunah Canada's executive vice-president. "We were proud to learn that Mr. Spector's grandmother was a member of Mizrachi (Emunah predecessor). He spent the entire day with our group and showed such concern for the project . . . we were really touched."

In her greetings, Miriam Novick, national president of Emunah Canada, expressed her gratitude to the staff and personnel at Neve Michael for their devotion and dedication to the 240 children now residing there.

Trip to Neve Michael

The trip to Neve Michael was special for another reason as well. The plaza in front of the centre's Canadian pavilion, housing a new dining hall and kitchen, was built through funding from Emunah Canada and had recently been landscaped. That day, the plaza was formally dedicated in memory of Bertha Schondorf Schwartz. In honoring their mother and mother-in-law, Golde and Alex Lefkovits, Mayer and Rena Schondorf, Michael and Roslyn Schondorf emphasized that this was the most fitting memorial to a woman who devoted her life to helping those less fortunate than she.

The children of the village provided surprise entertainment: singing, dancing and acrobatics.

Yet another surprise awaited the group — there were two young women, Yona Cymerman of Toronto and Gila Marnor of Montreal, now residing in Israel, who were fulfilling their national service (sherut leumi) "big sisters" at Neve Michael. In speaking to the group, Torontonian Cymerman said that their service at Neve Michael had begun as a duty, but the experience had enriched and changed their lives.

The 50th anniversary mission was chaired by Baila Aspler, immediate past national president.

On their recent visit to Neve Michael during Emunah Women of Canada's mission to Israel were Roslyn Schneidman, executive vice-president; David Friedman, director, Neve Michael Children's Village; Norman Spector, Canadian ambassador to Israel; Miriam Novick, national president; Baila Aspler, mission chair.

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Organizations and People

Bonds mission to meet Rabin

TORONTO –

The 1993 Prime Ministers Club Conference organized by State of Israel Bonds will be the Bond organization's first formal meeting in Israel with the new government of Prime Minister Yitzhak Rabin, according to Canadian PMC delegation chair, Jeannie Tanenbaum.

Jeannie Tanenbaum

The four day conference is scheduled to take place from Jan. 24 through Jan. 29 and will provide delegates with an opportunity to confer with Rabin, members of his cabinet and other representatives of the new government.

In addition to private meetings with Israel's leaders, highlights will include: a military base tour and inspection; a reception with the president; a ceremony at the Valley of the Destroyed Communities, recently dedicated at Yad Vashem and a host of briefings on military, political and economic issues facing Israel.

The cost of the conference, including return flight from New York, all meals, tours and accommodations at the Jerusalem Hilton, is $1,495 (U.S.) per person. Single supplements are available for an additional $120 (U.S.) and extensions for a longer stay in Israel may be arranged.

For further information call the Bond office at 789-3351.

CHANUKAH IN THE SAULT

Gil Cymbalist (fourth from right) president of Beth Jacob Congregation in Sault Ste. Marie, leads the lighting of the candles during the annual Chanukah weekend program in the northern city for residents of the area. Susan Jackson, with CJC Ontario region, helps facilitate this yearly event.

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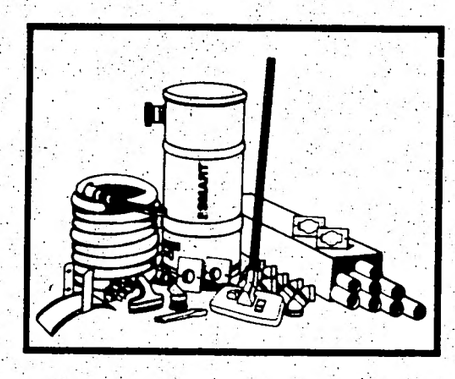

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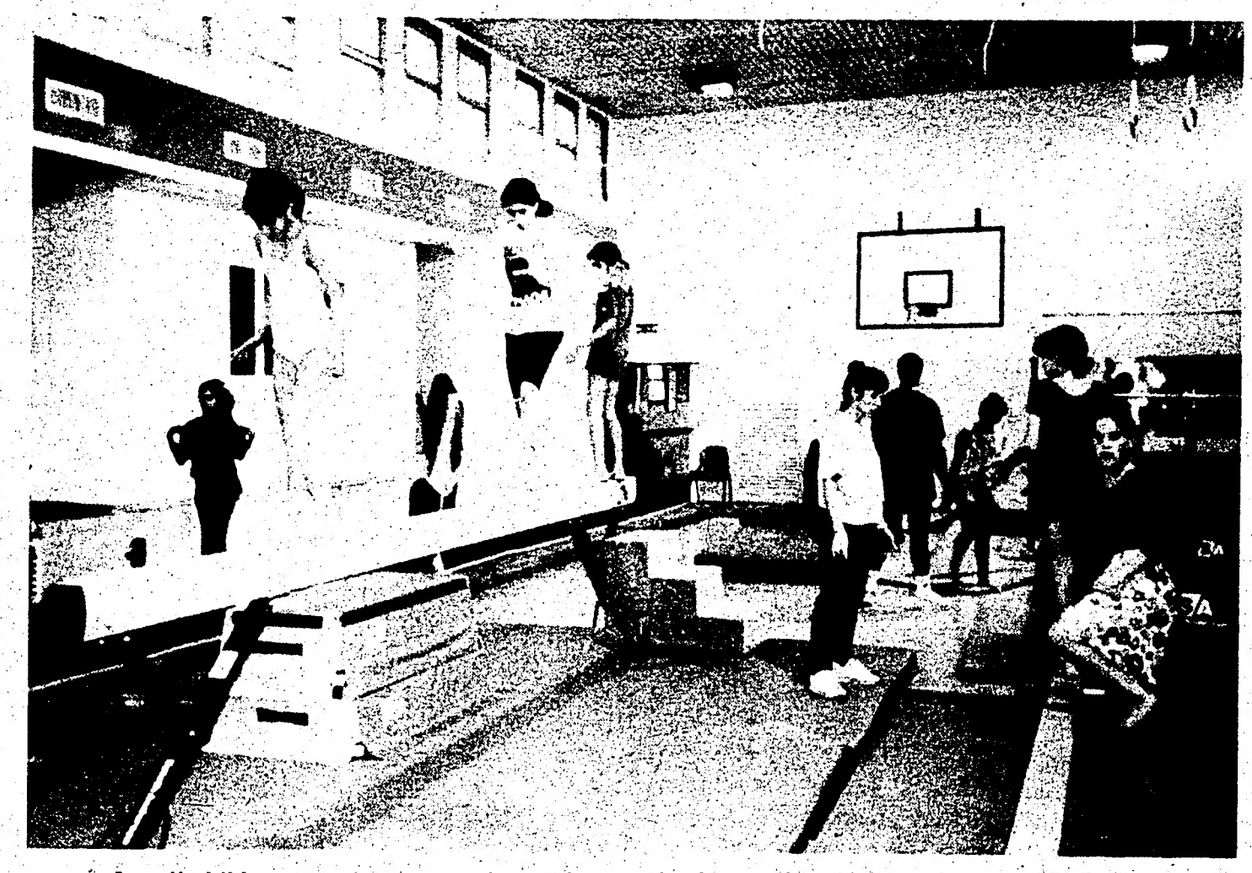
Organizations and People



Israeli children practice gymnastics at the new Jordana Lokash Sports Centre in Jerusalem.

Israeli sports centre named in memory of young Canadian

By CYNTHIA GASNER

TORONTO —

Jordana Lokash was 20 when she was killed in a car accident last year while travelling from Montreal to Dalhousie University in Halifax, where she was a second year physical education student. Two friends were also killed in the accident.

In her memory, family, friends and members of the community have established the Jordana Lokash Sports Centre located in the French Hill district of Jerusalem. The gymnastic club is housed in the Frankel School and it is open to children of all backgrounds from the age of four and up.

This well-respected public school, with its active parent support groups, is ideally located to serve a broad spectrum of children who will use the facility. It will be operated through user fees.

The gym is operated independently from the school and it is associated with Tali, the educational arm of the Massorti Movement (Conservative) in Israel.

"It is a fitting rememberance of Jordana's love for gymnastics, Israel and children," says Marni Lokash, her sister. Marni, along with her brother Brent and two of Jordana's friends, Lisa Speigel and Jordanna Bernstein, helped initiate the establishment of a scholarship fund to provide opportunities for those less privileged children interested in gymnastics who cannot afford the fees to participate in the program.

Before entering university, Jordana was a student at York Mills Collegiate and she studied at Lycee Canadienne in Cap Ferrat, outside Nice in France. She spent four months in Israel working as a volunteer on a kibbutz and that summer, she worked at Richmond Hill Day Camp teaching gymnastics.

Prior to that, she spent her summers at Camp Manitouwabing, except for one summer when she was 17, she toured Israel. She competed in gymnastics until she was 16 and remained involved in teaching gymnastics, and loved to teach younger children.

Jordana was described by her friends as "an outstanding student, a people person who seemed to attract people — they became instant friends. She had a special gift."

"The primary focus of the club," says Brent, "is recreational, but it will also accommodate more competitive programs." The scholarship will also fund a gymnast for a session of training with qualified coaches and it will give these children a chance to experience what would have otherwise been unattainable. To date, there are more than 140 children registered in the gymnastics club.

Noting that gymnastics are very popular in Israel, especially for younger girls, Jordana's father, Paul Lokash says that the gym club "is an ideal way to keep Jordana's goals and aspirations alive."

The facility will cost $85,000 and the Lokash family has made a substantial contribution. Other donations have been coming in for equipment and the completion of the facility. Additional funds are required to pay for coaches, staff and maintenance.

The Jordana Lokash Foundation has been established and tax receipts are issued for donations. For inquiries or to send a donation call (416) 487-8220 or write to 250 Eglinton Ave. West, Suite 252, Toronto, Ont. M4R 1A7.

Markham Street Shul programs planned

TORONTO —

The Tuesday learning series of the Markham Street Shul kicks off a new year of programming on Jan. 12 with four lectures on a variety of Judaic topics.

Rabbi Michael Skobac begins with a discussion of the Mystical Meaning of the Hebrew Alphabet, followed by Rabbi Yaakov Kirzner's lecture on Who's Who and What's What in the Torah.

They will be followed by Rabbi Mitch Mandel and Rabbi Aaron Hoch, who will discuss Great Questions, Jewish Answers — pleasure, free will, body and soul.

The evening wraps up with Sholom Langner analyzing the parshah of the week.

The Tuesday learning series runs from 7:30 p.m. to 9:30 p.m. and the four lectures are repeated on Jan. 19, 26, Feb. 2 and 9.

The new year also marks the inauguration of a new lecture series on the last Sunday of every month, beginning on Jan. 30.

Presented by Rabbi Benjamin Hecht, director of Nishma, the series will tackle such topics as abortion and euthanasia, women in Judaism, the universality of Judaism, heterosexuality and homosexuality.

The lectures are aimed primarily at residents of the downtown area, and they are described by series coordinator Paul Appleby as "offering a challenging perspective."

Admission is free and lectures are held at the Markham Street Shul, 397 Markham Street (at Ulster).

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Organizations and People

Journalist Gruber helps launch Bonds campaign

TORONTO —

"We're born Jews but at a certain moment in our lives, we become Jews."

That was the message delivered by author and foreign correspondent Ruth Gruber, who was in Toronto recently to launch State of Israel Bonds' 1993 Women of Valor campaign in honor of Dr. Ruhama Goldstein.

The author of 14 books, the Rome-based Gruber, a regular contributor to *The Toronto Star*, introduced herself as a "Hitler Jew," explaining that the term refers to a generation of American Jews who grew up believing they would witness the end of racial and religious prejudice in their lifetime.

"But Hitler taught us how wrong we were," Gruber remarked to about 60 people at the Primrose Club.

Gruber, who worked for the U.S. government during World War II, described her impressions of then President Franklin Roosevelt and British Prime Minister Winston Churchill as "essentially good and moral men" who "unfortunately were surrounded by Jew haters and Arabists."

ultimately saved the lives of 100,000 Jews, agreed to open a refugee haven in Oswego, New York, she said.

But the U.S. government would only agree to admit 1,000 European refugees, she said.

Gruber, who orked for the Secretary of the Interior, Harold Ickes, was sent to Europe to administer the selection of suitable refugee candidates.

"It was there," she said, that she "became a Jew."

Gruber was among the few journalits allowed to cover Operation Solomon, the 1991 Israeli airlift of 14,000 Ethiopian Jews in 22 hours.

Gruber recounted how she observed the director of an Israeli training school for orphaned boys comforting a bereaved Ethiopian boy who had just suffered the loss of his only relative in Israel.

Gruber said the director told the boy, "You belong to me and I belong to you. We belong to each other."

"That," said Gruber, "is the answer to the mystery of Jewish survival; the fact is that we are a nation of different peoples, yet inextricably bound to each other."

Gruber is honorary chair of the Israel Bonds Golda Meir Salutes Women of Valor campaign. The campaign, which was conducted in Canada and numerous cities across the United States, honors an outstanding woman for dedicated leadership on behalf of Israel.

This year's Toronto honoree is no exception.

Ruhama Goldstein has been involved with Israel Bonds for close to 20 years. A staff scientist at Toronto Western Hospital, Goldstein has been a strong advocate for Bonds.

"The purchase of an Israel Bond is to everyone's advantage," she says. "It benefits Israel's economy, it produces a gain to the investor and it creates a dignified sense of business partnership between investors around the world and the citizens of Israel."

The Toronto Women of Valor dinner is scheduled to take place April 26 at the Inn on the Park Hotel. Dinner chairs are Lynn and Harvey Albert, Deenna and Michael Sigel and Lynn and Skip Sigel.

Call the Bond office at (416) 789-3351 for more information.

Seen at the launch of the State of Israel Bonds Woman of Valor campaign were (from left) dinner co-chairs Deenna Sigel and Lynn Albert; guest speaker Ruth Gerber; 1993 Israel Bonds Woman of Valor honoree Ruhama Goldstein and dinner co-chair Lynn Sigel. [Barry Shainbaum photo]

Report released

At the State Development, officials "deliberately" suppressed, for at least two years, details of reports describing Nazi atrocities against Jews.

When this evidence was finally brought to the attention of then Treasury Secretary Henry Morganthau, a report entitled "The Acquiescence of the United States Government in the Murder of Jews" was released. It detailed how officials in the State Department were using the machinery of government to block out news of the Holocaust and prevent the immigration of European Jewry to America, Gruber said.

According to Gruber, Morganthau presented the report to Roosevelt and six days later, the War Refugee Board was created. The Board, which was instrumental in sending Swedish war hero Raoul Wallenberg to Hungary, where he

Radio station offering apology for remark that angered Jews

By PAUL LUNGEN

TORONTO —

A Toronto radio station was to have gone on the air earlier this week to apologize for remarks about Jews that incensed listeners.

The on-air retraction marked the third time in about a month that a Toronto broadcaster apologized for statements that stereotyped Jews.

The latest incident took place on Dec. 24 on radio station CHOG (640 on the AM band) when announcer John Hesling said, "It's beginning to look like the Grinch that stole Christmas is in fact Jewish."

Hesling went on to refer to Israel's expulsion of more than 400 Palestinians, who were stranded in south Lebanon, and who were freezing and hungry.

When she heard the remark on her car radio, Doreen Levitz was angry at what she perceived as a slur against Jews. "I was really incensed and I called the radio station," she said. Levitz said she complained to Hesling that the remark was "hurtful and inflammatory."

Later she called Canadian Jewish Congress, which sent a letter to CHOG's president, Don Luzzi, asserting that "no matter what the political situation is in the Middle East, such negative references to the entire Jewish community and Jewish citizens are unacceptable and in fact, in our opinion, contrary to CRTC policy which regulates radio and other telecommunications services."

The letter called on the station to make a clear and unequivocal on-air apology.

When contacted by *The CJN*, Luzzi said the radio announcer was "certainly not attempting to be malicious. What you have here is a totally lighthearted attempt at humor that failed."

He said the decision to apologize for the remark was made within hours of his return from holidays.

In two previous incidents, a radio commentator on another station as well as a Toronto television personality apologized on the air for remarks that Congress contended stereotyped Jews. In the first incident in September, commentator Joe Bowen on sports radio station, The FAN, referred to parking lot operators near SkyDome who made exorbitant amounts of money as people with the name Larry Schwartz.

A few months later, CFTO TV personality Dini Petty referred to husbands who misuse joint marital funds as "Hymie."

David Satok, chair of community relations for Congress, said "there seems this year to have been an unfortunate number of on-air incidents.

"We are continuing our aggressive action on this matter. To let them slip by might give the mistaken impression that they don't affect our community — they do.

"Even if they were unintended and not malicious, they could help create an environment in which anti-Semitism can begin to take seed."

Satok said such incidents are becoming too frequent and that Congress will seek a meeting with the CRTC broadcast authority to discuss a proactive approach to sensitize radio and television stations about "these sorts of negative attitudes."

Students sought to join in FEREP

TORONTO —

Jewish federations across North America are in the midst of a search for students to participate in the Federation Executive Recruitment and Education Program (FEREP).

Offered through the Council of Jewish Federations, FEREP is a career track program that begins with a two-year course of study leading to entry-level positions such as in campaign, planning and staffing.

FEREP offers full and partial tuition grants and stipends leading to Master's degrees in social work, public administration and/or Jewish communal service.

In return, the FEREP grant recipient makes a commitment to work in a Jewish federation in North America for a minimum of three years upon completion of the graduate school program.

"FEREP is ideal for people who possess leadership ability, excellent oral, written and organizational skills and have demonstrated their strong commitment to the creative survival of the Jewish community," said Gerry Fisher, FEREP co-ordinator at the Jewish Federation of Greater Toronto (JFGT).

"We look to the FEREP program as an invaluable resource for hiring individuals with exceptional qualities," added Allan Reitzes, executive director of the JFGT.

Schools at which students may receive their training for a career at a federation include: University of Toronto, faculty of social work; University of Maryland and Baltimore Hebrew University; Case Western Reserve University Mandel School of Applied Social Sciences and Cleveland College of Jewish Studies; The Wurzweiller School of Social Work, Yeshiva University.

The 1993/94 FEREP selection process has already begun. For interested Canadian students, the primary source of information is the FEREP co-ordinator in each of the Canadian federations and the Council of Jewish Federations Canadian office, (416) 635-9567.

Preliminary interviews must be completed by Jan. 22. The deadline for FEREP applications of the 1993/94 academic year is Feb. 1.

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ZAREINU

Program lets seniors aid peers

By FRANCES KRAFT

TORONTO —
If you're under 50, Peter Cook won't hire you. For many seniors who sign on with either of Cook's twin businesses, it's the first time their age is regarded as an asset rather than a liability.

Cook's original enterprise, Seniors for Seniors, began in 1985, on the advice of his then 80-year-old mother. The idea behind the business is to have "junior seniors" help "senior seniors" with the stuff of everyday life. With an annual membership ($40) and for an hourly fee, members can hire people to clean their homes, chauffeur them, do odd jobs or provide companionship.

Sylvia, an energetic woman who still holds a full-time job, moonlights as a companion-driver for Seniors for Seniors. "I think independent living is the way to go, and it's far more cost-effective [than institutionalization]," she says.

Often, she helps clients with chores such as laundry if they have difficulty loading and unloading the machines. She has even organized kitchen cupboards for someone who had a stroke which necessitated a structured environment.

When Sylvia works as a companion, her attitude is, "My time is your time for the next four hours." (There is a four-hour minimum, at $11.25 per hour.) She has helped plan and shop for a surprise birthday party and was once sent to the home of a former concert pianist who suffered from arthritis and wanted someone to play piano for her.

Jack Bloomfield, a retired cutter, works as a driver for Seniors for Seniors. His job includes seeing clients safely into their destinations and home again. "I think Seniors for Seniors is doing a great service for elderly people," he says.

"Lots of senior seniors aren't sick, but need assistance," says Cook. His business has grown to a client base of about 500, with over 200 "suppliers" (workers) on file, and there are now franchise offices, including one in Halifax.

Seniors for Seniors (originally known as We Care for You), led Cook to start a complementary venture known as Seniors for Business. Although there is still discrimination against the older worker and forced early retirement is not uncommon, Cook has discovered a growing recognition of the benefits of hiring older employees.

Seniors for Business is an agency which matches seniors with permanent, temporary and part-time jobs in the business world. Among the advantages of hiring older employees is that they are less likely to leave for a better opportunity, says Cook, who claims a 99.9 percent success rate, with the measure of success being customer satisfaction.

Cook recently placed a chartered accountant in a permanent job with an annual salary of $60,000, he told *The CJN*. To the best of his knowledge, his service is unique in North America and Britain. "I think we're at the leading edge of this whole demographic change," he says, referring to the shrinking labor force and increasing senior population.

"It's a win, win, win situation," says Cook. "People who couldn't get a job simply because of their age now have somebody marketing them. We help the customers, and it's good for us as a company."

Baycrest group reminisces (from left) Victoria Morais, Rose Bierstone, Gertrude Green and Harry Bomza.

Seniors reminisce at Baycrest

TORONTO —
It's Monday afternoon and about 20 elderly women and men are meeting in a sunny room at Baycrest Centre for Geriatric Care. They all live on their own, but several times a week they attend Baycrest Day Care Services for Seniors.

Many older people who live alone or with family members feel isolated during the day, and the day care program is designed to help them feel part of a community. The service features door-to-door transportation, two hot, diet-controlled kosher meals a day, snacks and a wide range of activities including exercise, arts and crafts, current events and other discussion groups, summer outings, parties and live entertainment.

This particular group meets regularly to reminisce about their early lives and experiences. Today they're talking about memories of life in Toronto. The goal, says program worker Ruth Goodman, who organizes the reminiscence program, is to develop an audio-visual project called Yesterday's Toronto. But much more than that is going on.

Listening devices for the hard of hearing are offered and passed around. At first, the members are shy about speaking. The conversation begins slowly, as Goodman encourages them to talk.

Molly Klein, now 80, describes how, 60 years ago, as nervous newlyweds, she and her late husband went into a bank on Bloor Street and convinced the manager to give them a $150 loan. They bought a neighborhood grocery store which they operated successfully for many years. She says the original store is still standing on Bloor Street West.

According to Goodman, the main purpose of the reminiscence group is to validate the members' life experiences and make them feel part of a community.

"As people age, the past usually becomes more vibrant in their minds. But in many cases, they have no one who will listen to their life stories. Here our members can talk about their past and also learn something about other people's experiences," she explains.

The discussion grows lively when Sam Harris, 86, a retired manufacturer, suggests that life was better in the old days than it is now.

"We used to go into the Rose Cafe at the corner of Spadina and College where for 10 cents you could get a sandwich, and for another nickel, a cup of coffee," he says. "After work a bunch of us boys would sit around the tables discussing how we could make the world a better place."

Harry Bomza, 82, a retired printer, disagrees. "Life is much better today. We have so many more comforts than we used to," he insists.

The group is more animated now. There's frequent laughter and the recognition that comes from shared memories. The argument over whether life is better today than it was many years ago leads into a discussion of what daily living was like in the old days. People tell about having ice boxes and coal stoves in their kitchens. Bomza remembers that his mother had something called a Happy Thought stove, and the members laugh.

One woman tells how her father would take his horse and wagon and haul coal home from the local coalyard.

"Did you keep the coal in the basement?" the program worker asks. "People didn't have basements then, dear, we had cellars," replies Molly Klein, with a twinkle in her eye.

Soon the reminiscence session is over and the members depart, perhaps to have a snack or attend another program. They promise to bring in some treasured photos of their early days to share and discuss next week.

Baycrest Day Care Services for Seniors is looking for new members. For more information, please call 789-5131 ext. 2233.

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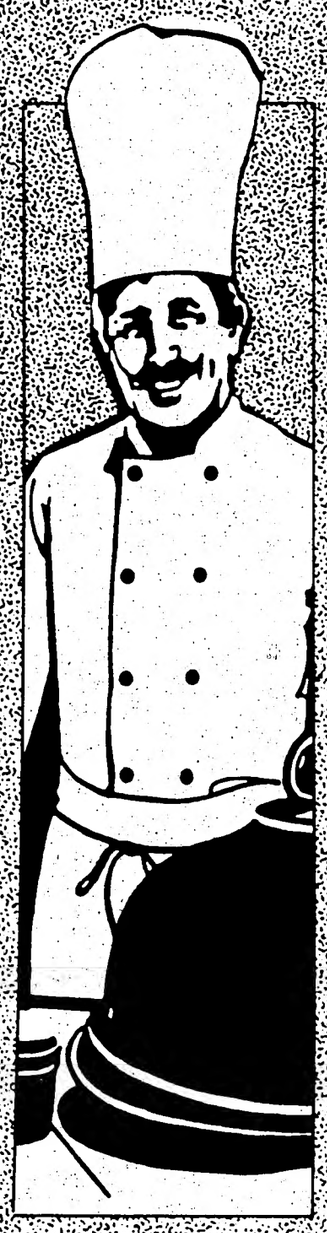

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LifeStyle

Advertising Feature

Sumptuous Grecian food available in North York

The Danforth is no longer the only place to dine on Greek food. The new Karbouzi Mediterranean Bar and Grill serves sumptuous Grecian food right in the heart of North York.

Karbouzi specializes in traditional Greek food. Its most popular meals are souvlaki (marinated meat or chicken) and mousaka (s sort of shepherd's pie with potatoes, eggplant, zucchini and ground beef).

And don't be fooled by spanakaotiropita. You don't have to pronounce this tonguetwister to eat this wonderful spinach and feba cheese pie. Karbouzi has an assortment of fresh fish including white snapper, trout and sea bass.

Al entrees are priced between $7.95 and $12.95 and are served with Greek salad, rice, potatoes and garlic bread. There are 15 appetizers including tzatziki, kalamari and pickled octopus.

In addition to the menu, the chef's daily specials are posted on blackboards which hang on the restaurant's walls. The specials can be anything from prime rib to broiled chicken breast to the "catch of the day."

Co-owner Jim Kostantakos stresses that all pastries, meat and seafood are always fresh.

Kostantakos and his brother Nick opened the restaurant last August. Their parents owned the restaurant, which was then a family restaurant, for 22 years until the brothers renovated it and turned it into a Mediterranean restaurant last summer.

They've decorated the cosy 45-seat restaurant in a uniquely old-Greek style with stucco walls and protruding brick, a fireplace and old-style windows. There is an old wood-cabinet, old clocks and Greek artifacts.

Karbouzi is fully licensed and offers a variety of domestic, imported and microbrewery draft beers and a selection of great wines.

On any given day Jim or his brother Nick will be at the restaurant and are open to questions, suggestions and comments from their customers.

"We try to make the atmosphere very relaxed," Jim said. Casual attire is welcomed.

Because of the limited seating, reservations are recommended. There is plenty of free parking near the restaurant. Karbouzi caters to parties and has take-out and delivery.

Karbouzi is located at 2048 Avenue Rd. just south of Wilson Avenue. For reservations call 483-3846.

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Summit is the only psychiatric hospital-residential treatment centre for adolescents and young adults in Israel. The multi-level program offers a positive alternative to traditional inpatient psychiatric hospitalization. It allows residents to progress through various units from residential treatment to halfway houses and transitional apartments until they are ready to return to their own communities.

What is distinctive about Summit is its integration of all components of the treatment process. High school credits, which are transferable to secondary schools and universities, are completed using a standard correspondence curriculum. Vocational rehabilitation, designed for residents who are not able to obtain employment, teaches skills, work habits, co-ordination and self-esteem.

This program sometimes will place residents in outside employment or training positions where on-the-job supervision is included in the treatment process. This approach to rehabilitation, only introduced in recent years, which is referred to in the United States as "supported employment" has been a regular feature of the Summit program from its inception in 1973.

Schneider estimates Summit's success rate (how well the residents function independently once they leave the institute) at about 65 percent.

There are 90 residents currently enrolled at Summit. Seventy are Israelis, the other 20 are from the United States, South America and Canada.

In 1978, Summit was recognizerd and formally licensed as a psychiatric hospital. Most private U.S. insurance carriers cover the costs of treatment. Ontario's Health Insurance Plan (OHIP) has, over the past four years, granted prior approval to several patients requiring this type of treatment.

The 75-member staff functions almost on a one-to-one ratio with the residents, supervising, guiding, counseling and even living in the same facilities. For most residents, the average stay at Summit ranges from six months to two years.

Most parents visit at least once. Summit serves both Jewish and non-Jewish residents, although most of the participants are Jewish. The facility is kosher and does not plan activities that violate Shabbat. There are no organized religious services on the premises.

Parents and professionals wishing further information should contact Dr. Marvin Berman, director of admissions by calling the Summit Institute at 1-800-323-9908 or (215)242-9002.

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Arts

Les Misérables' message provides hope for the future

By JEFF ROSEN

TORONTO —

One of Canada's greatest theatrical successes has come home to roost.

After playing across the country since March 1989, the popular musical *Les Misérables* is currently making its final visit to the place where it all began, the Royal Alexandra Theatre, this time as part of its third national tour. It will remain in Toronto until Feb. 6, before fading into the sunset.

This tour has also included stops in Edmonton, Calgary, Regina, Vancouver, Hamilton and even Honolulu, where it broke box office records. As before *Les Misérables* is co-produced by Ed and David Mirvish and Cameron Mackintosh.

Whether you're seeing it for the first time or are returning for a repeat visit, *Les Misérables* is sure not to disappoint. Victor Hugo's classic tale is essentially one of the human condition and the search for a better life — even if it means sacrificing yourself to enable someone else to achieve it.

Since day one almost four years ago the musical has played to sold-out houses in Toronto for a total of 124 weeks, in Montreal for 22 weeks and has been seen by over 2.5 million people across Canada during its four incarnations.

This new production company — the fourth since the play first came to town — combines the best of past companies from Broadway, Montreal and Toronto.

One of the reasons for this production's success is Craig Schulman, who is making his Canadian debut in the lead role of Jean Valjean, a role he graced in the play's Broadway version.

Schulman's rich tenor voice lifts the spirit and gives reason to believe in a better tomorrow. Alas, his character does not initially believe in this.

Released from prison where he has been serving 19 years of hard labor for stealing a loaf of bread, Schulman's Valjean sees no hope for the future until a chance meeting with a priest who repays Valjean's thievery with human kindness. This charitable act is the key which unlocks Valjean's soul and gives him the courage he needs to start over.

Excellent performance

As a reformed man, Valjean becomes an instrument of hope for all, promising a dejected Fantine he will raise her daughter after she dies and later revealing his true identity rather than let an innocent man go to prison.

Charlotte Moore as Fantine gives an excellent performance of someone who refuses to give up hope for the future, even as her life is dragged down by poverty and the need to sell herself to feed her child Cosette.

As Javert, the police officer who knew Valjean in prison, Merwin Foard also gives a powerful perfomance to a one-dimensional character. Although Javert repeatedly tells Valjean that a thief can never change, it is Javert himself who is incapable of change. Even when shown a charitable act by Valjean, he cannot reconcile his nature with this kindness.

While Javert is unable to change, Eponine and Cosette change places on the social ladder as they move from childhood to becoming adults. However the constant theme of searching for hope continues to shine through. In both cases Brittany Madgett as the young Cosette and Karlisa Lindbjerg as the adult Eponine constantly dream of a better future for themselves, which Cosette achieves as does Eponine, although she finds it on her deathbed.

Amongst all this despair there is humor, although it is as fleeting as a shadow. A group of prostitutes provides the first instance, until a downcast Fantine, who has been fired from her factory job, reveals the sad reality of the profession. The second instance comes from the Thénardiers, a bourgeois couple who revel in their status as *Masters of the House*, only to quickly lose their standing in society, becoming *Beggars of the Feast* by the play's end.

Even the little bit of levity provided by Mark Zador as the youngster Gavroche is quickly shattered as he falls during the revolution.

Despite all the despair though, *Les Misérables* is never depressing. It is the story of hope and eternal optimisim.

Craig Schulman as Jean Valjean.

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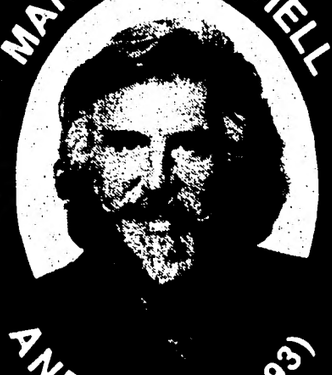

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Eye on Arts

The Scarborough Players will be presenting the hit Neil Simon comedy *Chapter Two*, starting Jan. 7 and running to Jan. 23. All shows begin at 8 p.m.

This comic blend of laughter and heartache centres on a widower trying to embrace a new life and a new marriage, while remaining faithful to the old.

Tickets are available through the box office at Scarborough Village Theatre, 3600 Kingston Rd. or phone 396-4049.

* * *

The theatre committee of the Jewish Federation of Greater Toronto has selected *Casualties of War* as the play of the year in its annual contest.

As part of the prize offered, *Casualties of War* will be given a dramatic reading on Feb. 28 at 8 p.m. at the Lipa Green Building. It will be performed by the Medina Players, a Toronto Jewish theatre group.

The play deals with some of the moral issues that Israeli soldiers have had to confront as a result of the intifada. Playwright Sam Goldstein developed the play from discussions he had with a friend who had been a volunteer in the Israeli army during the height of the Palestinian uprising.

For more information, call Ina Glick at 631-5722.

* * *

Dancemakers' artistic director Serge Bennathan will be premiering his newest piece, *Chronicles of a Simple Life*, on Jan. 26 through Jan. 30 at the Premiere Dance Theatre, Harbourfront Centre. This is a presentation of the CIBC Dance Season.

The piece pays homage to the people we encounter in our lives without whose influence we would not be who or what we are.

For tickets call 973-4000.

* * *

Torch Song Trilogy, a play by Harvey Fierstein, will be performed at the Joseph Workman Auditorium, 1001 Queen St. W. at Ossington, on Feb. 24 at 8 p.m. This will be a special benefit performance for Congregation Keshet Shalom.

* * *

Toronto's waterfront playground, generically referred to as Harbourfront, has been renamed Harbourfront Centre, as part of its strategy to delineate itself within the context of the overall Toronto waterfront.

Advt. Advt.

Leisure Pleasures

By VIVIENNE MUHLING 422-2331

A TRIBUTE TO BROADWAY is "thoroughly entertaining" says the Montreal Gazette. It just bubbles with joy, talent & great songs from many hit shows: Les Miz, Fiddler on the Roof, Phantom of the Opera, Chorus Line, & (shh!) a Miss Saigon song preview! Special prices for dinner/show pkgs. now to Jan. 12 at **Limelight Supper Club, 2026 Yonge Street, 482-5200.**

Arts

Books

By BERNARD BASKIN

Personal Witness: Israel Through My Eyes by Abba Eban (Putnam $38.95)

Eloquent and wise, experienced and tireless, loyal and resourceful — these are just some of the adjectives that describe Abba Eban, a peerless defender of his people. He is at one and the same time a statesman, orator, scholar and historian.

His life and the story of Israel are inseparable. For over 50 years, he has been intimately involved in the events surrounding the creation of the Jewish state [he was the youngest of the founding fathers] and its dramatic battles for survival and international recognition. He was at the centre of Israeli diplomacy for some three decades — from the United Nations debate on the partition of Palestine in 1947 to the defeat of the Labor Party in 1977.

With great eclat he served as ambassador to the United Nations and the United States from 1949 through 1959. Upon his return to Israel he brought the vigor of his personality to such high posts as Deputy Prime Minister and Minister of Foreign Affairs.

Personal Witness is a long, gripping, passionate, outspoken and revealing history of what the author witnessed, thought and achieved in the shaping of his country's existence. It is also a candid assessment of the numerous world figures that he met and worked with over the years. These include presidents from Truman to Bush, influential American secretaries of state, such European personalities as Churchill, Wilson, de Gaulle, and Hammerskjold and almost every important Israeli politician of the time and their Arab counterparts.

Absorbing portion

An especially absorbing portion of the book is a description of the wide-ranging and frenetic diplomacy that preceded the Six Day War of 1967. It is still surprising to learn of the unwillingness of the Western powers to respond forcefully to Nasser's closing of the Gulf of Aquaba to free navigation.

Eban lauded as great leader

The author writes, "We Israelis still divide our experience between what happened before June 5, 1967, and what occurred thereafter . . . Israel would project a new vision of itself to its own people and to the world beyond, it had given proof of resilience and determination. It had shown the qualities that glow most brightly in adversity, and it had carried its banner forward in an atmosphere of intense world sympathy. Wherever Jews walked the streets anywhere in the world, there was a new confidence in their step."

It is regrettable that even at the time of Eban's greatest diplomatic triumphs — even when his name was worldwide — he was derogated and criticized in his own country. Somehow, he was too polished, suave, and diplomatic for the blunt and rough Israeli taste.

Eban is a long time advocate of territorial concessions to the Palestinians. He suggests some kind of union between Israel in more secure boundaries and a Jordanian-Palestinian Confederation with the West Bankers and in the Arab part of the community. He argues "How can a society aspire to any degree of social harmony if it rules over an alien nation more than a third of its own size without a single mutual bond of flag, tongue, faith, historic experience, national solidarity, common allegiance or judicial and civic equality?"

He exhorts uncertain youth to return to the ideals of the first generation of Israelis. They would "do well to spare a thought and memory for the poignant, early days when our founding fathers first put our flag into the winds of history."

This is an illuminating history filled with memorable writing, a humane prespective and a sweeping vision by one of Israel's prime architects. It is a book that few persons concerned with the past and future of Israel will want to miss.

Agam helps light menorah

By MAURICE LUCOW

VANCOUVER — Internationally acclaimed artist Jacob Agam, who was born in Israel, was on hand for the lighting of what is termed as "Canada's largest menorah" on the first day of Chanukah. The metal menorah, created by Agam, is on Georgia Street, in front of the Vancouver Art Gallery.

Agam, whose sculptures and other geometrical works are installed around the world, is a pioneer in kinetic art. He designed the angular menorah for the worldwide Lubavitch organization and his unique design is in several cities in the United States. Last year, for the first time, the 32-foot tall by 26-foot wide menorah was erected by Chabad Lubavitch of British Columbia and Agam was on hand this year to formally dedicate it.

Agam says he was inspired by a drawing by Maimonides, who believed the Temple's menorah was constructed with straight rather than curved lines. Agam used the rabbinic measure of 20 cubits, or 32 feet, for the height "so that people passing by will lift their eyes naturally to see the lights."

The artist, son of an Orthodox rabbi, was born in 1928 in Rishon le Zion and was educated in Israel and studied art at the Bezalel School of Arts and Crafts in Jerusalem. He set out to study further at the Illinois Institute of Design in Chicago but stopped off in Paris and decided to stay there, becoming an art instructor at a Jewish teachers' training college. Within two years, in 1953, he was the first artist to have a one-man exhibition of kinetic art.

For 40 years he has had one-man and group shows throughout the U.S., including the Guggenheim in New York, and in Europe, South Africa, Australia and Israel. A show was held in Vancouver's Buschlen-Mowatt Fine Arts Gallery, with the artist on hand at a reception, following the lighting seremony. His work was shown also in a gallery in Whistler, a popular ski resort near Vancouver.

Agam, who was in Vancouver for the first time, spoke at a Shabbaton at Chabad House on Judaism as Art.

Correction

In a picture which ran in the Dec. 24 issue of *The CJN* it stated that the Forest Hill Lions donated $5,000 to the Muki Baum Association for the Rehabilitation of Multi-Handicapped. The Lions actually donated $15,000. Also the caption failed to mention that Bert Jacobs is governor of district A7 with the Lions. *The CJN* regrets these errors.

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Travel

Pamphlet aimed at motorists

By HAROLD JACOBSON

A recent trip to Florida has confirmed for this writer that having a car is an indispensable item in order to enjoy fully the ambience of that state's vistas.

Enjoyment of automobile travel can be diminished, however, by an incautious approach to a mounting problem being encountered in various parts of Florida.

Conscious of the presence in their midst of tourists, Florida car thieves and muggers are becoming more audacious than ever. And they are using scams that can deceive unwary drivers.

After picking up a car at a rental agency recently this writer was driving north on I-95 when a car with four men pulled aside the vehicle and the driver signalled to me that there was something wrong with my car.

Knowing that the car was mechanically sound, I paid them no heed and drove on. The same day news reports from Miami radio stations reported that a British couple had stopped their car in a response to a similar gesture and were in the process of being mugged when a passing motorist radioed for help.

This highway mischief is a recurrent happening on Florida highways and it has prompted the Miami Chamber of Commerce to issue a brochure entitled *Important Visitor Information and Tips* which suggests that drivers "stop for no one on the city's roads," even to the point of running a red light if you believe you are going to become the victim of a crime.

The brochure available from the Chamber (1601 Biscayne Blvd., Miami, Florida 33131) should be attached to every rental car at the Miami International airport because the advice it contains is relevant not only to Miami but to all of Florida.

The pamphlet cannot, of course, protect against everything. This writer was caught in a torrential rain in Miami which overpowered the city's sewer system and produced flooded streets in the centre of the city. The water was a foot deep in some sections.

What the pamphlet should do, however, is inform drivers that the major east-west highway in south Florida, I-75, the famous alligator alley, has no service centres or gas stations anywhere along the route. This writer discovered this information half way to Naples on a nearly empty gas tank.

Concern for personal security should be paramount in driving in Florida. A cellullar phone and a strong flashlight are recommended to ensure safety. One must not let the natural beauty of Florida's attractions be ruined by an excessively casual attitude towards potential driving dangers.

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TRAVEL TALK

By LEN BUTCHER

By the time you read this I will be in **Israel.** That's right, my friends. Neither rain, nor sleet, nor snow, nor bad press keeps me away from a country that has as much, or more to offer than any other place on earth.

In fact, the reason for my visit this time is to bring back to those who have never been, a true picture of this country that seems to dominate news headlines, albeit in a negative way 99 percent of the time. I think it's time to show the other side--the face of **Israel** that is not seen by those who haven't been.

I will, of course, be writing a number of travel pieces about interesting places and even more interesting people for these pages, but I will also be taking a camera crew with me to film this "other face" and to present it to you in a weekly half-hour television series entitled **Israel Today**.

The series, co-produced by **Yours Truly** and **Avi Armoza** of **Jerusalem On-Line**, will be aired nationally on the **Vision** cable network (Channel 24 in **Metro Toronto** if you're on the **Rogers** cable network) beginning January 28 at 7:30 p.m.

The non-political program takes a look at the places and people of the **Holy Land** and presents an **Israel** far removed from the mostly negative image portrayed by the **North American** media.

I think you will enjoy it, so mark the date in your calendar. I don't want any excuses for you not watching it. If you're going to be in **Florida,**--shame on you. You should be in **Israel,** at least for part of the winter--then have your family or friends tape it for you. I'll be conducting a quiz when you get back, so don't think you'll be able to fool the **Butcher Man.**

* * * * *

Temple Isaiah of Forest Hills, New York has announced the sponsorship of a travel seminar based on the path Moses took in leading the Israelites from **Goshen** to **Mt. Beboah.**

After studying the archeological findings regarding the places through which Moses passed, Dr. Sam Freeman, the leader of the seminar, evolved the most likely intinerary.

According to Freeman, "After a discussion with the **Egyptian Government Travel Commission,** I learned that the itinerary was indeed possible to execute. Of course, some of the places we shall visit are legendary, as for example the burning bush or the **Sea of Reeds** or **Uyuin Mussa,** which presumably resulted from Moses having struck the rock. The Egyptian Government will make it possible for us to cross the **Sinai-Israel** border several times in order to visit **Kadesh Barnea,** mentioned several times in the Bible. The route is based on archeological findings."

The travel program is scheduled for two weeks in March 1993. A complete schedule is obtainable by writing Dr. Sam Freeman, care of Temple Isaiah, 75-24 Grand Central Pwy., Forest Hills, N.Y. 11375 or by phone (718) 793-4367.

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Barter Business Exchange offers a formula for success

By RUTH SCHWEITZER

TORONTO —

A few business success stories do exist in our current economic climate. One of them is the Barter Business Exchange, a barter exchange opened just over six months ago. It took off like wildfire and continues to grow at a fast pace.

"Our exchange is a second economy with its own currency equal to cash value," said Robin Maini, who owns the business along with the friend he grew up with, Bob Baggi.

Currently the exchange has close to three hundred companies listed, according to Maini. They include diverse services such as automobile repair, dental work, desktop publishing and home renovation, as well as companies offering products like voicemail, cellular phones, art and clothing.

He reports that the Barter Business Exchange, one of four such exchanges in Toronto, grows by about 50 new companies a month. They charge an initiation fee of $450 plus a 5 percent cash commission from both the buyer and the seller on each transaction. That translates into 10 percent commission for the exchange. According to Maini, they are now doing $200,000 a month in trade volume. "That's pretty profitable after seven months in business," he commented. He added that an average trade exchange does over a million dollars a month in trading.

The success of the Barter Business Exchange can partially be attributed to our current economic woes. As Maini says, "It's a recession. People will do anything to save money."

However, the exchange's success is not merely recession-spawned. In the United States, he said, bartering exchanges have grown into a billion dollar industry in the 30-plus years since the idea was developed in California. Commenting on the Canadian barter exchange scene, he said, "In the past three years bartering has taken a great leap of awareness." He pointed out that the city of Detroit supports nine trade exchanges.

He says that business barter conserves cash flow while increasing sales. "Any business you get from a barter exchange is business you never would have had," he said. "You can take advantage of products or services, but you still don't have to pay cash."

Everyone barters at some time, Maini pointed out, but the advantage of belonging to a barter exchange is that "you don't have to accept other people's merchandise direct, but still have the freedom to barter."

"Nine out of ten come on board," said Robert Maini.

The exchange's sales executives also receive regularly updated reports of requests for products and services, generated by a sophisticated trading software program, he said, and they go after them.

"The bigger we get, the more goods and services we have — that will attract more companies," he said. "It's very hard to stop growing, especially in a city like Toronto."

In the next two years the exchange will be concentrating their efforts in Toronto, but he said the exchange's goal "is to keep growing and develop a large base across Ontario," starting with the communities that surround Toronto and then Kitchener and London.

Servicing the companies who have listed with the exchange means "getting them the goods and services they need to cover their business or personal expenses," according to Nili Kopstick. It also means insuring that the companies listed provide qualilty goods and services, says Maini. The exchange monitors new companies by checking that those who have used their products or services are satisfied. If a company gets two complaints, he said the exchange will do a follow-up.

The Barter Business Exchange provides their members with a catalogue, updated quarterly, of companies on the exchange and a monthly newsletter, listing new monthly members. Maini says the exchange will soon have another service, a weekly fax update by modem, listing new weekly members.

They also sponsor seminars and social functions, such as cocktail parties, to give their members the opportunity to network.

Reciprocal agreements with barter exchanges in various cities in North America, the United Kingdom and Australia allow Toronto exchange members to get hotel accommodation, car rentals and restaurant meals without paying cash when they are out of town. Among the participating cities in North America are Chicago, Boston, Austin, San Francisco, Montreal and Vancouver. During the World Series, fans from Atlanta stayed in a hotel here on barter, says Maini.

Pictured here is the staff of the Barter Business Exchange in Toronto.

Financial statements

Nili Kopstick, a sales executive for the Barter Business Exchange, said each new company listed gets a plastic card, similar to a credit card. If someone who repairs cars wants the services of a dentist on the list, he or she would take the card to the dentist, who would then fill out a form, sending one of the copies to the offices of the exchange. Transactions over $50 have to be authorized, and the exchange sends out monthly financial statements showing monthly trading activity and cash commisions due to the exchange.

Companies barter at retail prices, according to Kopstick. "If you're a wholesaler or a manufacturer, you'd be bartering at retail," she said.

A graduate of the Community Hebrew Academy of Toronto, Kopstick keeps kosher, so until recently she could not patronize the restaurants listed on the exchange. "My first move was to get a kosher restaurant to sign," she says.

Tibor Klein, owner of Focus Optical, who just listed his store on the exchange, told her that he would like to see a Jewish bartering network.

Kopstick's husband, Mark, an accountant, along with some of her friends in the Jewish community, are now listed, and she said other Jewish businesses have expressed interest in signing on.

A few of the recent trades she recalls include the desktop publisher who got a roofer for her newly purchased home, the restaurant that got laminated menus and the Toronto Argos who traded unused tickets for $10,000 worth of printing.

Responsible for signing up new companies, Kopstick calls the atmosphere in the office of the Barter Business Exchange very active. When someone shouted out that they needed a draper, they opened the Yellow Pages and telephoned some companies. In the same week a sales executive made an appointment with a draper, who joined the exchange after listening to a half hour presentation.

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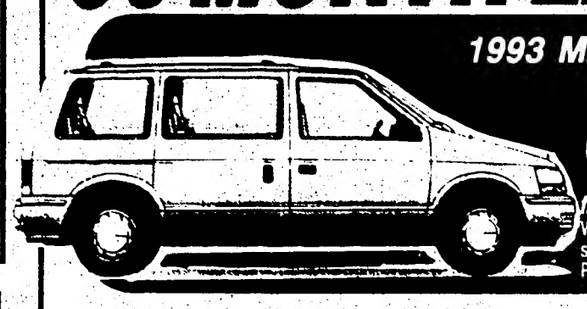
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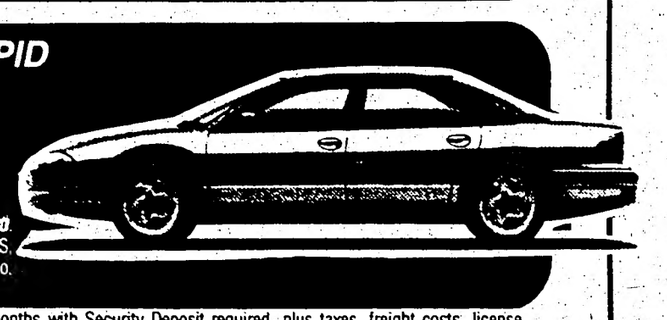
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35 CONDOMINIUM FOR RENT

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45 CONDOMINIUM WANTED

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285 SOCIAL ANNOUNCEMENTS

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As seen in The Jerusalem Post

Agasee, Alec Abraham on December 14, 1992.
Beder, Alex on December 11, 1992 late of Baycrest Centre.
Cherpel, Leva on December 14, 1992, late of 11 Goldfinch Court, Apt. 511.
Fromovitz, Eva on December 12, 1992, late of 331 Wilmington Avenue.
Jellinek, Rose on December 12, 1992, late of Baycrest Terrace.
Lazar, Harry on December 8, 1992, plate of 6040 Bathurst Street, #806.
Rubin, Jack on December 9, 1992, late of 242 Grace Street.
Sosiewicz, Sura Malka on December 14, 1992, late of 16 Brookview Drive.
Armel, Harry on December 17, 1992, late of 65 Spring Garden Ave., #2304.
Blatt, Morris on December 15, 1992.
Cohen, Evelyn on December 15, 1992, plate of 9 Kingsbridge Court, #511.
Elkin, Wilburt on December 15, 1992.
Friedman, David on December 16, 1992, late of 177 Linus Rd., #605.
Goodis, Mike on December 15, 1992, late of 18 Cedarcroft Blvd., #605.
Grankowicz, Henoch on December 15, 1992, late of 2 Fraserwood Ave., #3.
Harssar, Lawrence on December 16, 1992, late of 5 Shady Golf Way, #1107.
Kaliner, Rose on December 18, 1992.
Alter, Berko on December 21, 1992, late of 6040 Bathurst St., #801.
Berk, Sonia on December 23, 1992, late of Reiner Ave.
Bruhand, Samuel on December 24, 1992, late of 696 Manning Ave.
Gilberg, John on December 25, 1992, late of 326 Hillhurst Blvd.
Keslassy, Georgette on December 27, 1992, late of 35 Cedarcroft Blvd., #1201.
Lax, Morris on December 19, 1992, late of 128 Dufferin St., Hamilton.
Levy, Walter on December 21, 1992.
Lederman, Louis on December 23, 1992, late of 333 Clark Ave. W., #610.
Rosenfeld, Walter on December 22, 1992, late of 5950 Bathurst St., #608.
Saffer, Dulcie on December 25, 1992.
Simon, Rose on December 25, 1992, late of 3636 Bathurst St., #406.
Sone, Shirley on December 24, 1992, late of Jewish Home For The Aged.
Turner, Rose on December 22, 1992, late of 2515 Bathurst St., #101.
Zalken, Mary on December 25, 1992.

Steeles-College Memorial Chapel

Doug Chin on Dec 9/92, late of 45 Carleton Street #1215.
Nathan Lipson on Dec 9/92, late of 47 Park Lane Circle.
Elizabeth Laquer on Dec 10/92, late of 34 Sunnycrest Road.
Katherine Davis on Dec 11/92, late of 3976 Taffey Cres.
Hyman Schwartz on Dec 13/92, late of 6250 Bathurst Street.
Anne Katz on Dec 16/92, late of 429 Walmer Road.
Mania Taffet on Dec 16/92, late of 2700 Bathurst Street #905.
Sidney Zweig on Dec 16/92, late of 3900 Yonge Street #204.
Celia Burnstein on Dec 17/92, late of 17 Millpond Court #502.
Elizabeth Herman on Dec 17/92, late of 422 Glengrove W.
Dora Lucatch on Dec 19/92, late of Bendale Nursing Home.
Janni Mandel on Dec 19/92, late of 34 Cadillac Ave.
John Bilantz on Dec 19/92, late of Forest Hill Retirement Home.
Bernard Gruszko on Dec 20/92, late of 309 Brooke Avenue.
Louis Cohen on Dec 14/92, late of 3174 Bathurst Street #809.
Lily Ocopnick on Dec 20/92, late of 3560 Bathurst Street.
Gertrude Wertman on Dec 22/92, late of 3000 Bathurst Street #701.
Terry Grant on Dec 19/92, late of Box 11, Haliburton.
Yetta Korman on Dec 23/92, late of 84 McAllister Road.
Rhonda Nissenbaum on Dec 23/92, late of 2 Burton Road.

BENJAMIN'S PARK MEMORIAL CHAPEL

CLASSIFIED DIRECTORY

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Dudu the Clown entertains Russian newcomer children at a Chanukah Party at Council House co-sponsored by NCJW World Jewry Committee and Chaverot branch and Russian Integration Committe of JWF.

Recent Russian arrivals enjoy their first ever Chanukah

TORONTO

Almost 200 recently arrived Russian immigrants had their first taste of Chanukah on Dec. 14 at Council House of National Council of Jewish Women, 4700 Bathurst St. A festive Chanukah party was organized by the World Jewry Committee and Chaverot branch of National Council of Jewish Women in association with the Russian integration committee of the Jewish Women's Federation.

The evening began with a welcome in Russian by Rabbi Yosef Zaltzman of the Jewish Russian Community Centre of Toronto. He conducted a beautiful candlelighting ceremony with assistance from a young Russian girl and boy. Felix Forshtendiker, president of the Association of Soviet Jewry in Canada, brought greetings.

The young children were entertained by the antics of Dudu the clown. There was dancing to the Jewish and Russian tunes of Alex Balaganov on the keyboard.

There was chocolate Chanukah gelt and dreidles for the kids and refreshments by the volunteers for everyone.

The newcomer guests were recruited by the Community Integration Program, a joint project of the Jewish Federation of Greater Toronto and the Jewish Community Centre of Toronto.

For further information on this program, call Trudy Shecter at 631-5680.

Telethon aids Somali victims

By MAURICE LUCOW

VANCOUVER —

A partnership between the Or Shalom synagogue and the Pacific Peace Umbrella Society resulted in a telethon on Dec. 20 which raised close to $200,000 for aid to Somalians.

The six-hour telethon, broadcast over a Canadian network of cable community channels, was dubbed Fast Aid by the producer, John Mate, the son of Holocaust survivors. The "fast" portion of the title was meant to encourage fasting for at least one meal and donating the equivalent in dollars to "those who have missed many meals." The funds raised were turned over to UNICEF and Red Cross, specifically for Somalian relief.

Mate came up with the idea of the telethon about two months ago, outlining the proposal to a meeting of Christians, Jews and Muslims. Representatives of the local Somali community, Red Cross, UNICEF, Rogers Cable and Or Shalom attended.

Mate spoke of a co-operative effort that would invite all members of the multicultural mosaic to miss a meal and make a donation to the relief effort for Somalia.

The producer credited Rabbi Itzchak Marmorstein, of Or Shalom, with much of the inspiration to stage the telethon. He had been thinking about the idea for months but, he said, "I met with the rabbi and that was instrumental in my starting the telethon. We decided that it should be held on Chanukah, an appropriate time of the year for our society to be thinking of a much less fortunate part of the world."

Fast Aid was the first-ever national telethon broadcast on a network of community channels.

Mate has co-ordinated a number of fundraising efforts, and now promotes concerts. He spent his early years in Vancouver as a program director at various North American Habonim camps. He lived in Israel, volunteering for the Six-Day War, and on his return to Canada taught at the Vancouver Peretz School. He graduated from Simon Fraser University with an MA in sociology.

Friends of Hebrew U set up advisory council

By MYRON LOVE

WINNIPEG —

The local chapter of the Canadian Friends of the Hebrew University has established an advisory council as a way of honoring long time members for their commitment and dedication.

"There are certain board members who have strongly identified with the Hebrew University who have been forced to devote some of their energies to other projects," says Bob Lapidus, the Winnipeg chapter's executive director. "The advisory council is a way of maintaining their connections with the board."

The council's founding members (others will be added as time goes by) include Samuel Freedman, former Chief Justice of Manitoba, I. H. Asper, Harold Buchwald, Monte Nathanson and Paul Silver. All are past presidents of the chapter (Freedman is honorary president).

Asper sits on the university's board of governors while Buchwald, Nathanson and Silver are honorary governors. Freedman was an honorary governor for two chai years for which he was honored. Buchwald has also been previously honored with a Hebrew University Honorary Fellowship and Nathanson was honored by the Winnipeg chapter in 1989 with the establishment of the Monte Nathanson Division for Jewish Education in the Diaspora.

During his presidency, Silver was instrumental in establishing the Winnipeg Student Health Centre in Jerusalem and the I. H. Asper Scholarship Endowment supports local students attending Hebrew U. Program.

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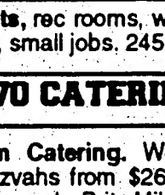

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Alzheimer Awareness Month activities set

TORONTO —
The Alzheimer Society for Metropolitan Toronto is sponsoring a number of activities this month as part of Alzheimer Awareness Month.

The organization is currently operating a Memory Bank in conjunction with the Canadian Imperial Bank of Commerce (CIBC). They are asking residents to bring their pennies to any branch of the CIBC which will go to further research, provide patient care and support the many caregivers who help to fight this dreaded disease.

On Jan. 22 an open forum will be held at Mount Sinai Hospital.

Dr. Harry Karlinsky, a leading psychiatrist/researcher in the field, will discuss the Genetics of Alzheimer Disease, exploring developments in molecular genetic knowledge that help doctors and Alzheimer families to understand the risks.

Karlinsky is associated with both the Toronto Hospital and the Queen Elizabeth Hospital. He has conducted major research into Alzheimer Disease for several years and is a prominent writer and speaker in both the professional and the lay community. He is an assistant professor in the Department of Psychiatry at the University of Toronto.

On Jan. 30 the third annual Walk for Memories will be held.

The walk benefits the 20,000 people in Metro Toronto who have Alzheimer Disease and their loved ones who take care of them.

Walk for Memories starts at BCE Place (Yonge and Front Streets) at 12 noon and proceeds through Toronto's underground malls, ending at the Atrium on Bay (Yonge and Dundas Streets).

Pledge forms are available by calling 924-WALK.

For more information on Alzheimer Awareness Month call 966-0700.

Chocolate Sunday planned

VICTORIA —
Victoria's two Hadassah-WIZO chapters are sponsoring their second annual Chocolate Sunday on Jan. 24 at the huge Conference Centre, which adjoins the posh Empress Hotel. The event will be Victoria's contribution to Hadassah-WIZO 75th anniversary celebration.

More than 30 exhibitors will be participating. One of the features will be classes conducted by Don Nelson, pastry chef at the Empress.

The ticket price of $5 includes five free samples of chocolates, plus chances to win door prizes. The major prize is a seven-day cuise to Alaska on the "love boat."

Promotion of the event was launched with a half-page in the *Times-Colonist* newspaper, one of the show's sponsors, and will be followed by a 16-page Hadassah supplement in the paper. Other sponsors include CFAX, Ensign Motors, Cruise Ship Centers and the Empress.

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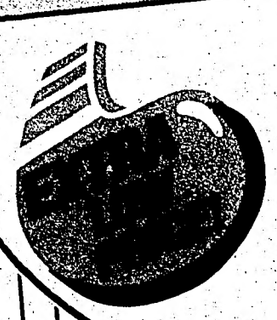

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Viewpoints

VOLUME XXI, NUMBER 1, 1992 | THE CANADIAN JEWISH PERIODICAL

Supplement to The Canadian Jewish News, January 7, 1993.

Nobody Chasing Everyman

PART I

by Michael Greenstein

In the summer of 1949 A.M. Klein, the founding father of Canadian-Jewish literature, travelled to the newly founded State of Israel, ostensibly on a fact-finding mission for the Canadian Jewish Congress. What eventually emerged from that journey was Klein's only novel, *The Second Scroll*, which chronicles the creation of Israel after the Holocaust. Roughly speaking, therefore, the birth of Canadian-Jewish literature may be said to coincide with the rebirth of Israel after World War II. For Jewish immigrants from Europe, such a coincidence epitomizes the choice of Promised Lands between North America and Israel, those dual allegiances implicit in the hyphenated life of Canadian-Jewish culture and society. Instead of discovering any kind of jubilation, however, critics have been quick to point out the overwhelming sense of loss, exile, uprootedness, or abandonment that marks Jewish writing in Canada.

Nobody Chasing Everyman

Klein's novel introduces some of the problems involved in establishing a Canadian-Jewish identity. Its two central characters — a nameless narrator and his messianic uncle Melech Davidson — represent two extreme forms of identity. On the one hand, Uncle Melech may be seen as an elusive Jewish Everyman wandering through the Diaspora and Zion from pogroms at the beginning of the century until his death shortly after the establishment of Israel. On the other hand, his nameless Montreal nephew in pursuit of Melech risks becoming a nobody like the anonymous poet described in Klein's "Portrait of the Poet as Landscape": "Nobody, it appears,/either under his real name of his alias,/missed him enough to report." Between these two unstable entities of nobody chasing Everyman, the Jew and the Canadian seek to establish a stable identity, but the arduous route is beset with obstacles.

Bound for Israel, the nephew declares: "my life was, and is, bound to the country of my father's choice, to Canada" — or is it Canaan for Abraham Moses Klein who echoes the First Scroll throughout *The Second Scroll*? By the end of the novel the nephew once again underscores the polarity of two homelands or two versions of Zion: "I turned for the last time from the city of Safed, holy city". In this ambivalent turn after Melech's death, Klein's narrator will presumably return to Canada to contemplate the interrelationship between Israel and the Diaspora. That the conclusion of *The Second Scroll* is not entirely redemptive may be seen in Klein's subsequent composition "In Praise of the Diaspora" where he reveals his disappointment in the Israeli indifference to two thousand years of Jewish history. Shortly thereafter, Klein, at one time a spokesman for his community, entered a seventeen-year period of silence until his death in 1972, thereby signalling the precarious situation of the original artist hovering between the status of nobody and Everyman.

Klein's "turns" suggest changes in place, time, and state of mind; they constitute the transitions in a culture and society fluctuating between Old and New Worlds. Throughout *The Second Scroll* geographic directions (the novel covers Eastern Europe, Italy, Casablanca, and Israel) imply existential directions where a Canadian Jew searches for his identity at

home and abroad among the real and mythic cities of America, Europe, and Israel. In this unique novel, the refugee's contours are shaped by detours; nobody and Everyman form a double — like two sides of one coin, like the double exposure of Melech's photographed image, or like Klein's double vision of the Canadian-Jewish dilemma. The narrator's father points to the image of King George V engraved on a coin as an example of Canadian freedom and capitalism in contrast to the image of Czar Nicholas II (King George's similarly bearded cousin) who persecuted the Jews. Debates among the newly arrived in Montreal reflect these opposing political and economic factions in the twenties and thirties in North America between socialism and capitalism, but Klein transcends these differences in his mythic vision at the end of the novel. "The name that had once rung for me with angel pennies was resounding now to the conning of a new alphabet." A new name and new language emerge after Melech's death.

The Transitional Nature Of Canadian Jewry

On one side, these double names and images veer in the direction of Everyman; on the other side, however, the multiple exposure risks turning into nobody, the *lamed vavnik* or one of the invisible thirty-six righteous men whom Klein found so fascinating. The novel's concluding, ambivalent Canadian-Jewish turn further raises the questions of *t'shuva*, the Hebraic moral response or return to faith. Indeed, Klein employs this key verb "to return" at some of the most strategic moments in his work. At the end of the final poem in *The Second Scroll*, for instance, he concludes his "Psalm" with "Thou has turned for me my mourning into gladness," which echoes the conclusion of the earlier "Stance of the Amidah": "turning of Thy face." And at the end of the "Exodus" chapter Melech, waiting his turn to board a ship for Israel, revolves his hope "about and about," playing Biblical and Talmudic games with language. All of these turnings highlight the transitional nature of Canadian Jewry in its fiction and poetry that transforms the old into the new while taking risky detours.

During its period of initiation Canadian-Jewish literature, beginning with *The Second Scroll*, explores the status of a northern nobody alienated from New York, London, or Jerusalem, and the assimilated Everyman who risks losing himself or herself in a universal mainstream. This bifocal vision is essentially tragicomic; that is, it combines the tragic disintegration of the Holocaust with the reintegration of Israel and prosperity in North America. As they gain a further sense of identity and security, the writers tend to move freely between myth and satire in their representation of Canadian-Jewish life in the second half of the twentieth century.

Klein's poem "Autobiographical," appended to the "Genesis" chapter of *The Second Scroll*, charts the progress of a "Jewboy" out of Montreal's ghetto streets to conclude with a vision of "a fabled city." The poem thus incorporates a Canadian-Jewish rite of passage, a "sobbing delight" of the tragicomic vision, and the mythic dimension of a fabled city arising out of a Hebrew and Yiddish heritage — all of which reflect Canadian-Jewish life up from urban slums. The child-poet who dreams pavement into pleasant Bibleland follows in the millennial footsteps of impoverished Jews who faced harsh realities by transforming them into biblical visions — history's mythical escape route practised by first-generation Jews in Montreal, Toronto, and Winnipeg.

Klein Sought To Identify With French-Canadian Culture

If "Autobiographical" offers one paradigm of the world of our Canadian-Jewish fathers, Klein's slightly later "The Rocking Chair" serves as another means for emerging out of Yiddish slums. For Klein sought to identify with the surrounding French-Canadian culture as a way of making additional sense of his own heritage within a modern Canadian context. At once a symbol of Québec's traditional rural rhythms and Roman Catholic values (note the R.C. of both), the rocking chair nevertheless displays an ambivalence as the pendulum swings in different directions. The opening line — "Its seconds the crickets of the province" — once again demonstrates Klein's preoccupation wtih "seconds" — the belated second-ness of modern man in search of origins, the temporal seconds in contrast to millennia and eternity, and the second-class citizenship felt by Jews in the 1940's desperately aping the surrounding majorities in the hope of some kind of acceptance.

Like the Jewish nobody-Everyman, the rocking chair has "no less / an identity than those about it." As the poem gathers momentum, the symbol oscillates between French-Canadianism and Jewishness — the link between two traditions inhabiting one province. It "turns about its longing, and seems to move / to make a pleasure out of repeated pain,/its music moves, as if always back to a first love." The turn from "seconds" at the beginning of the poem to "first" at the end characterizes an initiation against all odds in the bittersweet Canadian-Jewish quest for identity.

Continued on page 2

Michael Greenstein, *a Contributing Editor of Viewpoints, teaches at the University of Toronto. He is also Fiction Editor of Parchment. He recently published "Third Solitudes," a study of Jewish Canadian literature.*

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SKETCHES BY HARRY MAYEROVITCH

EDITOR'S NOTEBOOK

Our issue begins with a truly magisterial analysis of the work of the outstanding Canadian Jewish writers of the last fifty years. We consider this essay to be so important that we have decided, for the first time in our history, to publish an article in serial form. This issue cover the first part, and the second will appear in our next issue.

Next we have two articles on the Holocaust. Rabbi Marmur offers a theological analysis of the three strands of Judaism — Faith, People, Land — which in his view cannot be dismembered without destroying the essence of Judaism. His thesis is that as a result of the Englightenment, which weakened Faith and gave rise to secular Judaism, and anti-semitism culminating in the Holocaust, Judaism at the end of World War II, was in mortal danger. What saved us was the creation of the State of Israel and the return to the land. It brought about a shift from a Judaism centered on survival, to a Judaism centered on purpose — the land.

Eli Pfefferkorn emphasizes the importance of teaching the Holocaust creatively. Holocaust studies can be instrumental in shaping a moral outlook. Obviously, this can only be done at the high school level, and is not being done in a structured way today. The reason is the misperception that the Holocaust is an exclusively Jewish experience. As Eli Wiesel has said: "The Holocaust is a uniquely Jewish experience that has universal implications."

Eugene Kaellis offers an in-depth analysis of the effect of Canada's multicultural policies on Canadian Jewry. He points up the fact that Canada used to be dominated by British culture and now is in danger of being overwhelmed by the enormously popular cultural pressures of the U.S.A. Our only safety, in his view, is to maintain our successful multicultural policy which he feels may be unique in the world.

He is concerned about the lack of enthusiasm for multiculturalism in some sectors of the Jewish community for reasons which he feels are shortsighted.

Dr. Shel Krakofsky, a regular contributor of both fiction and poetry, sends us a moving story of the horrendous effect of AIDS, not only on the victim, but on the Jewish family of which he is a member.

Poems by Morton Manilla and Ray Shankman, both frequent contributors to *Viewpoints*, complete our issue.

NOBODY CHASING EVERYMAN

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Layton Draws On The Prophetic Tradition

During Klein's final silent years Canadian-Jewish literature came of age as other poets and novelists gave voice to his earlier example. In Montreal, Irving Layton drew upon the prophetic tradition to attack modern man's inhumanity and to satirize both the Canadian WASP establishment and the Jewish *nouveaux riches*. Klein's lament in "Portrait of the Poet as Landscape" — "O schizoid solitudes!...Who live for themselves/ or for each other, but for nobody else" — echoes in Layton's portrait of Montreal's landscape. "In Montreal the dominant ethnic groups stared at one another balefully across their self-erected ghetto walls. Three solitudes." Layton explains the different experience in crossing French-Canadian and English-Canadian borders: in the former territory he was a warrior, in the latter a trespasser. To shed an inchoate past as nobody, the Jewish Canadian must trespass on foreign territory in his rite of passage toward fuller status. Layton's pugilistic stance against all injustices demands that he tread on the Establishment's toes and give voice to his silenced mentor, A.M. Klein.

In fiction, Mordecai Richler satirizes Jews and Canadians alike in the process of "making it." Despite his exploitation of Montreal's ghetto in most of his novels, Richler finds significance and recognition elsewhere, namely south of the border. "Looking down on the cultural life of New York from here, it appears to be a veritable yeshiva. I won't even go into the question of Broadway or television, but from *Commentary* by way of *Partisan Review* to the *Noble Savage*, from Knopf to Grove Press, the Jewish writers seem to call each to each, editing, praising, slamming one another's books, plays, and cultural conference appearances." More than any other Canadian-Jewish writer, Richler has made some inroads in reaching New York and establishing international recognition, only to be overshadowed by Bellow, Malamud, Roth, and several other American-Jewish novelists.

While the New York intellectuals poured out their polemical essays and stories in a number of prominent journals, Canada produced no similar intellectual movement to raise its Jewish profile. Although Klein published some of his work in the United States, he complained about the lack of recognition of his creativity by American Jews. So many prominent American critics happen to be Jewish; in a more Christian Canada, however, the major literary critic has been Northrop Frye. But the absence of a vociferous intellectual community is just one of the reasons behind the muted literary contribution in Canada compared to the one south of the 49th parallel. Another explanation may be found in the relatively belated arrival of Jewish writing in Canada, whereas by the turn of the century in the United States Emma Lazarus's words were already welcoming immigrants to the Statue of Liberty. Indeed, two pronounced emblems on the landscape symbolize the distinction between the American melting pot and the Montreal mosaic: the Statue of Liberty and the Cross atop Mount Royal. Early arrivals to Ellis Island were greeted by Emma Lazarus's poetic vision of freedom, and then whisked into the faster lane of American assimilation. Later immigrants to Montreal raised their eyes to behold a bright crucifix which could only remind them of the European persecutions they though they had left behind. Historically adept at crossing mountains, deserts, and oceans, the Jews now found themselves crossed by a mountain and the Roman Catholic, French-Canadian mounting of crosses.

Richler Creates An Impressive Body Of Work

Mordecai Richler managed to create an impressive body of work that immortalizes Montreal's Jewish community in the second half of our century. His early novel, *Son of a Smaller Hero* (1955), traces the development of its protagonist Noah Adler (and by extension the progress of the entire Jewish community of Montreal) from a perspective that is at once satiric, tragicomic, and mythic. The novel opens with Noah studying the walls of his apartment where a cross used to hang. From those walls that hem Noah in, Richler shifts to a picture of Montreal's ghetto hemmed in between the two solitudes — French to the east, English to the west. "The ghetto of Montreal has no real walls and no true dimensions. The walls are the habit of atavism and the dimensions are an illusion. But the ghetto exists all the same. The fathers say: 'I work like this so it'll be better for the kids.'...Some are orthodox, others void." In the process of acculturation or breaking down these walls, Richler's Jews may confront a Canadian void on the other side; or, like Noah, they may find meaning in a world without illusions where truth coexists among Jewish history, moral values, the beauty of modern culture, and the Canadian landscape.

Richler delineates three generations of the Adler family and three classes of Montreal's ghetto: the poor Jews along St. Lawrence Boulevard (Main Street), improved conditions between St. Lawrence Boulevard and Park Avenue, and the professional Jews in Outremont. In keeping with his early socialistic bent, Richler attacks coarse capitalism in the person of Noah's uncles and cousins, while reserving his sympathies for his alienated protagonist and the poorer Jews. His detailed descriptions of the slums — echoed in Klein's poetry, Bellow's *Herzog*, and Leonard Cohen's *The Favourite Game* — show an affinity for the harsh reality of reeking streets, flophouses, rabbinical students, pimps, and Trotskyites. The walls plastered with fraying election bills in Yiddish, French, and English display the heady mix and panoply of ghetto cosmopolitanism.

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Viewpoints

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Judaism After the Holocaust

by Dow Marmur

Extracts from a lecture by Rabbi Dow Marmur at the 1991 Toronto Jewish Book Fair, November 11, 1991.

Almost a quarter of a century ago, the leading Jewish theological journal, *Judaism*, published a symposium entitled, "Jewish Values in the Post-Holocaust Future." One of the participants was Emil Fackenheim, at the time professor of philosophy at the University of Toronto. His contribution to the symposium is best remembered for the startling assertion that Auschwitz, in all its horror and tragedy, has, almost like a second Sinai, given us an additional commandment — sometimes called the 11th, after the Biblical ten; sometimes the 614th, after the Rabbinic 613 — to survive, and thus deprive Hitler of a posthumous victory. The Nazis wanted to exterminate the Jewish people; by its very existence, therefore, the Jewish people defeats their monstrous purpose.

Fackenheim's formula has had an enormous impact on contemporary Jewish thought, but, as will become evident, I do not necessarily share his views. The very title of the book I published in England in 1982, *Beyond Survival*, is an implied challenge to Fackenheim's commandment. The book argues that whereas his imperative may have been the appropriate message for the generation that witnessed the Holocaust, it is not sufficient for their children and grandchildren. For them mere survival is not enough; they want to know the *purpose* of survival, and that has to be formulated in positive terms, not as an act of defiance against Hitler's determination to destroy us.

From the very outset, then, I have had the audacity to question Fackenheim's formula for post-Holocaust Judaism, and I have continued to do so to this very day. My book, *The Star of Return*, which appeared last year, attempts to continue the quest begun in *Beyond Survival*. Although Fackenheim is only mentioned by name five times, the book owes much to him, whether it agrees with him or not.

Why Is Israel Central?

It agrees with him about the centrality of Israel in contemporary Jewish life, but it disagrees with him as to why Israel is central. for Fackenheim's stress on survival brings him to an affirmation of the State of Israel as the surest guarantor that Hitler will not get his posthumous victory. The theme of my books stresses the centrality of Israel — not because it guarantees Jewish survival, but because it defines Jewish purpose, which by inference also guarantees survival yet goes beyond it. This leads us to different conclusions, and different politics.

Faith-People-Land

The starting point of *The Star of Return* is the understanding of Judaism as a triangle the sides of which are Faith, People and Land. Had Judaism been only a Faith like Christianity, we would have only been the disciples of Moses *rabbenu*, our teacher, through whom the Torah became our possession. But we are also the descendants of Abraham *avinu*, our father and — I hasten to add — Sarah, our mother. The Faith of Abraham and our other Patriarchs and Matriarchs — from whom we originate — and the Faith of Moses — the teacher of our People — was, according to our tradition, grounded in a covenant with God. The subject of that covenant was the Land of Israel. God said to Israel: if you obey My commands, I will bring you to the Promised Land. Since Biblical times, therefore, we must speak — in one breath, as it were — of Israel as Faith, People and Land, for the covenant links them to each other and thus defines our spiritual heritage.

Those who disagree with this understanding of the nature of Judaism point out that, for most of our history, the vast majority of Jews have lived outside the Land of Israel and yet lived their Judaism to the full. Therefore, so they conclude, it is inappropriate to

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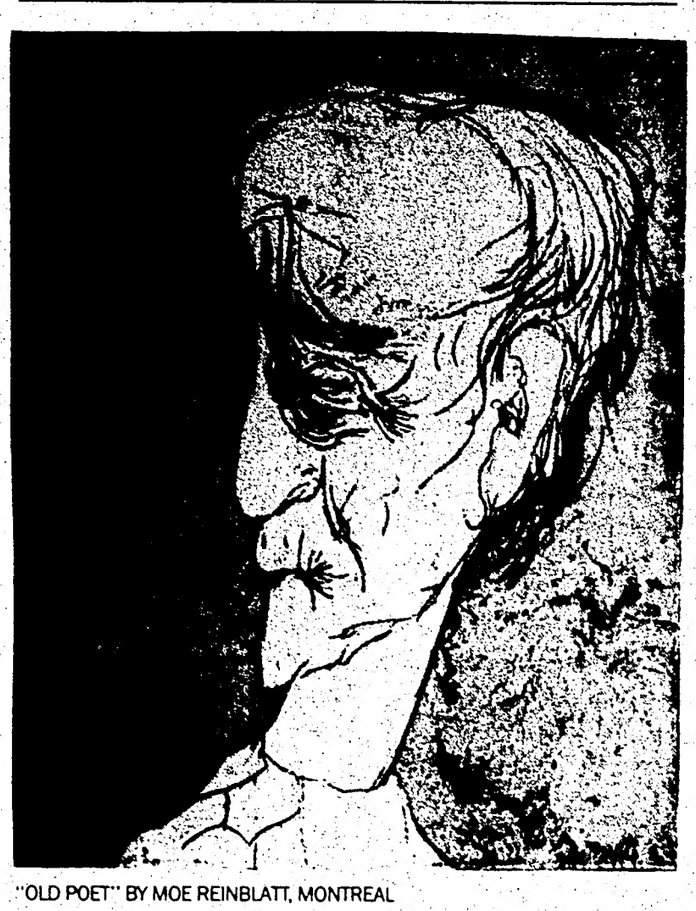

"OLD POET" BY MOE REINBLATT, MONTREAL

regard Land as central; it is the *text* of the covenant and its *history* that stand in the centre of Israel.

My contention is the opposite: Look how strong the attachment to the Land of Israel has been that, even after millennia of dispersion, we would still fix our gaze on it when we prayed, and we would mark time according to the seasons there, irrespective of the countries in which we lived. I argue that the Land has been so important to Judaism that it has been an integral part of it even when it was physically inaccessible. Even the most pious and the most observant Diaspora Jews believed that they could only live their Judaism to the full in the Land of Israel. Their need for it was so strong that they linked its repossession to Messianic times.

Judaism Cannot Be Dismembered

True, it has always been very difficult — and it has become even more so after the Holocaust, which totally destabilized Jewish life — to position ourselves in a balanced fashion within the triangle of Faith, People and Land. As a result, many have tended to confine themselves to one side or another. Thus, pre-Holocaust classical Reform has tended to define Judaism primarily in terms of Faith — symmetrical to Christian faith, and with relatively little allegiance to either the People or the Land of Israel. Similarly, secularists have understood Judaism primarily as People — an approach well suited to a country such as Canada where ethnicity is much stronger than religiosity. Finally, many Israelis, and some non-Israeli Zionists, centre their Judaism on the quest for Land. Each of these approaches is partially right, but each is also totally wrong. For to understand Judaism in terms of one of its components while ignoring the others distorts its true nature. To separate Judaism into its alleged components is to dismember it.

If for much of its history Judaism has existed, even flourished, without access to Land it is because the Faith and the People have been so strong that Jews have been able to imagine, as it were, the Land without actually being in the Land. What is nonsense in geometry — a two-sided triangle! — has been a Jewish reality for some two thousand years.

The Enlightenment And Persecution Eroded Judaism

Modernity has challenged all that. The European Enlightenment, which reached Jews at different times depending on when and where they emerged from the ghetto, devastated their Jewish Faith; even those who continued to affirm it as a counterpart to Christian faith — like classical Reform — could usually only muster luke-warm allegiance, which often became progressively weaker down the generations — just as in Christianity. At the same time, modern anti-Semitism, the devastating byproduct of emancipation, weakened the Jewish people, culminating in the Holocaust when a third of all Jews were physically exterminated and the rest were deeply shattered. As a result of the dual onslaught of Enlightenment and anti-Semitism, Jews could no longer maintain the triangle and, consequently, Judaism itself was in danger.

The simultaneous erosion from within — in the form of loss of Faith — and attack from without — in the form of persecution — were too much to withstand. When Hitler was finally defeated, Judaism was so weakened that he may have been close to his posthumous victory. One dare not speculate as to what would have happened to Judaism had there not been a Zionist movement to point camp survivors in the direction of the Land of Israel.

Judaism Saved By Zionist Return To Israel

Judaism was saved when the remnants of the People of Israel returned to the Land of Israel. Of course, the process began with the early Zionists more than half a century before the establishment of the State of Israel in 1948. But it was only Jewish sovereignty three years after the end of the Holocaust that made possible the renewal of Judaism which we are now witnessing. The return to the Land of Israel has led to a revival of the Faith of Israel and the restoration of the People of Israel. It has affected every movement and reached every country where there are Jews by enabling them, once again, to locate their spiritual heritage in the triangle. The *revival* of religious Faith and the *renewal* of the Jewish People are the direct result of the *return* to the Land of our ancestors.

A New Paradigm

The restoration of Judaism in our time can best be described in terms of a paradigm shift. A characteristic feature of a new paradigm is that it is really not that new at all, but often only a novel re-statement of old truths, which, for one reason or another, were left out or ignored in the old paradigm. Unlike political revolutionaries, scientific innovators are usually not iconoclasts, but classicists: men and women who find new meanings in old truths. This is the model that I wish to apply in an effort to understand the revival and the renewal following the return that I mentioned earlier. It explains, I believe, the shift from a Judaism centred on survival — the ghetto — to a Judaism centred on purpose — the Land.

However, although the vast majority of Jews seem to be supporters of Israel, and even speak of its centrality, the nature of that support must be questioned for at least two reasons.

Aliyah Not An Option For Western Jews

Firstly, the vast majority of Jews living outside Israel do not believe that they should even contemplate living in Israel. As far as they are concerned, the Jewish state is there for hapless refugees who have nowhere else to go. That is why American Jews — which means the majority of non-Israeli Jews — do not even see themselves as living in the Diaspora. When they speak of the centrality of Israel, they do not mean that, because of its existence, their own Jewish focus has in any way shifted; though they are mouthing the language of the new paradigm, they are living by the principles of the old. *Aliyah*, emigration to Israel, is not an option for the vast majority of Jews living in the free world; it is only a necessity for those who have nowhere else to go. Zionist ideology has given way to Jewish philanthropy, and contemporary Judaism has become subject to market forces.

Anti-Semitism Not Major Threat Today

Secondly, and more significantly, Jewish life is still organized on the principle that its greatest threat is anti-Semitism. Of course, there is much of it about, and, of course, it has to be fought resolutely. But anti-Semitism does not threaten the core of Jewish existence today, even though it may threaten the existence

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of individual Jews and some Jewish communities. And anti-Semitism has become less of a threat precisely because Israel exists; the new paradigm makes the old arguments — and the old defenses — obsolete, but many are still holding on to them neurotically: while refusing to contemplate *Aliyah* and the opportunity to live in the sovereign Jewish state where there is no anti-Semitism, we live as if anti-Semitism threatened us with extinction. It was an attitude that made sense before Israel existed; it does not make sense today.

Neither does it make sense to regard the existence of Israel as being under the constant threat of anti-Semitism, and to view every critic of Israeli government policies as a Jew-hater. One of the fundamental mistakes of Diaspora Jewry is to defend Israel on the grounds that it is a victim. It is nothing of the kind, and thank God for that! Those who are prepared to take the step beyond survival and move toward purpose become less concerned with *strategy* — fighting enemies — and more with the *content* of Judaism — being witnesses to the presence of God in history. The new conspirators want to know how to lead Jewish lives more than how to fight anti-Semitism, because they know that living as Jews will also protect them against extinction.

Return To The Land Shifts Emphasis From Survival To Purpose

It is worth observing in this context that secular Jews are usually much more preoccupied with anti-Semitism than religious Jews: fighting anti-Semitism is the only Judaism they know, and in their secular self-contradiction, they celebrate Fackenheim for having elevated their neurosis to a *divine* command. They may also have a personal interest in combatting anti-Semitism as it so often impedes their efforts to be accepted by the non-Jewish world. Jews of every religious denomination who practise their Judaism are much more concerned to do God's will than to fight enemies, for they know that, to the extent that they succeed to obey God, they will also survive as Jews. When I write of the renewal of Faith as a result of the return to the Land, it is this that I have in mind: the shift of emphasis from survival to purpose, brought about by the return to the Land.

From Survival To Solidarity

As a result, I am compelled to look again at our understanding of the Holocaust itself. The conventional view of contemporary Jewish history sees the Holocaust as a kind of prelude to the establishment of the State of Israel; the myth of Holocaust and redemption, as Jacob Neusner calls it. We all recoil from implying that, somehow, the Holocaust is the price the Jewish people had to pay for Israel — because we know that even the triumph of statehood could not have warranted the tragedy that preceded it — but most of us nevertheless connect the two events in one form or another. When UJA missions to Israel stop off in Auschwitz on the way, and when the March of the Living takes Jewish children to Poland for Yom Hasho'a, Holocaust Memorial Day, and then on to Israel for Yom Ha'atsmaut, Israel Independence Day, the message is that the Holocaust is a prelude to Israel and that the two have to be understood together.

By contrast, my view is that the Holocaust is the last and most gruesome manifestation of the old paradigm, the one that left Jews to the mercy of others, and that Israel is the celebration of the new, the one that enables Jews to have as much say in their own destiny as any other free people. Whereas the conventional view regards Israel as a potential victim and equates anti-Zionism with the old anti-Semitism, my approach celebrates Israel as the victor and views Zionism as the liberation movement of the Jewish people. This means that the Holocaust and Israel belong to different categories.

I base this contention on the fact that the new paradigm — modern Zionism which created Israel — was born some fifty years before Hitler came to power. However, then its proponents were no more than a small number of conspirators. Only after the Holocaust, and even more so after the Six Day War, has it become clear — but, alas, still not to the majority — that the old paradigm is dead and that the return to the Land as formulated by Zionism is the new paradigm.

The difference between the two approaches is fundamental. For the view that the Holocaust is a prelude to Israel leads to a very different perception of the Jewish state than the view that Israel is an old-new beginning. The former sees Israel as a refuge for persecuted Jews and an avenue of escape in case life becomes difficult in the Diaspora. The latter sees the Land of Israel as a place where the Jewish People, at last, can testify to the Jewish Faith — just as the Bible has charged us to do, and as we have been unable to do because we have been persecuted. It is the difference between a Judaism based on survival and a Judaism based on purpose.

Mere Survival Continues Ghetto Mentality

And purpose points to solidarity. When we stress survival above all else, we see no reason to try to "mend the world." Instead, we argue that, since the world has not been prepared to protect us, we have to look after ourselves, whether the world likes it or not. It is a manifestation of ghetto mentality, for it decides moral issues on the basis of whether it is good or bad for the Jews, not whether it is right or wrong by universal, Biblical, standards. Instead of making us act in order to make a good impression on non-Jews, which is the criterion of the old, the new paradigm demands that we do the right thing in the eyes of God, according to the standards laid down in the Torah.

When we stress solidarity, we re-formulate the Biblical doctrine that we must be kind to strangers and support the helpless because we were strangers in the land of Egypt. Because we have been the victims of evil, we are called upon to fight evil wherever we find it. The Jewish state can never be less than a refuge for all *Jews*, but it cannot be only that; it must also be an exponent of *Judaism*, and thus a force for justice and goodness in the world. The return of the People to the Land is validated by the Faith.

David Hartman — another former Canadian, now in Israel, who has enriched post-Holocaust Jewish thought — has said that when he moved to Israel he became much more of a universalist than when he was a Rabbi in Montreal. Living in the old paradigm ghettoizes us by forcing us to fight for our survival while ignoring our purpose; living in the new paradigm liberates us to do God's work and let survival take care of itself.

NOBODY CHASING EVERYMAN

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Noah's apprenticeship from nobody to Everyman requires a movement away from nay-saying alienation to an affirmation of positive values in the world around him. By the end of the novel Noah discovers truth in the innocent beauty of the Laurentians, Vivaldi's *The Four Seasons* and the seasonal changes in the novel's structure, the freedom to define himself independently of others, political discussion with the communist Panofsky, and the exposure of the lies surrounding members of his family. Noah's experience in the Laurentians opens a new vista on Montreal's ghetto. "The people, the laws, that he had rebelled against had been replaced by other, less conspicuously false, laws and people while he had been away. That shifting of the ghetto sands seemed terribly unfair to him. If the standard man can be defined by his possessions, then rob his house and you steal his identity. Noah had supposed himself not to be a standard man. But his house had been robbed and his identity had been lost. He was shaken. Not only because he felt a need to redefine himself, but because he realized, at last, that all this time he had only been defining himself Against."

Mentschlichkeit Vs. Materialism

The process of Canadian-Jewish redefinition calls for a realization of limitations, of the positives of smaller heroes who are something more than nobody and less than Everyman — in other words, the common man who possesses the values of *mentschlichkeit* rather than the valuables of materialism. Despite his uncle's invocation of the biblical or mythological dimension ("If there's another flood-...Noah deserves to be dead"), Noah resurfaces and, a Columbus in reverse, gains the shores of Europe where he will further refine and redefine himself. Like other Canadian Jews from the Fifties onward, Noah surmounts ghetto walls and precariously enters the world at large.

A far more exuberant breaking out occurs by the end of the decade in *The Apprenticeship of Duddy Kravitz*. Richler's portrait of the *pusherke* as land-grubber. Duddy's grandfather plants a phrase in the boy's mind — "a man without land is nobody" — and the twofold quest for a piece of Canada and the need to be somebody, begins. Themes of trespassing and running predominate in this tragicomic novel as Duddy races against the Jewish clock of history and prevents others from encroaching on his Canadian territory. Quite by accident this northern Columbus stumbles on his land and lake one summer, then returns in the winter to reaffirm his possession. No sooner does he urinate in the snow, writing his name and marking his identity, than he gets lost in the Laurentian darkness. "He circled round and round, his teeth chattered, and twice he began to run. He ran and ran to no purpose until he collapsed panting in the snow. His feet burned from the cold, his eyes felt as if they were stuffed with sand, and he began to think what in the hell am I doing lost in a blizzard, a Jewish boy? Moses, he recalled from *Bible Comics*, died without ever reaching the Promised Land." In this mythical tragicomedy with the Promised Land as Purgatory, Duddy goes around in circles, smiling but never fulfilling his grandfather's dreams or Mosaic code. The Jewish boy takes a considerable detour en route to becoming a man.

The following autumn Duddy revisits his land and admires the seasonal beauty which emphasizes the cyclical pattern of his Canadian-Jewish quest. Overlooking his lake, this adolescent for all seasons imagines a future of gambling with a roulette wheel going round and round, a baby screaming for its mother, and a time bomb ticking in his head — all emblems of an insecure past and an equally insecure future. A scheming Kravitz may laugh at the end of the novel but his smile is bittersweet. On the road to recognition, Duddy exposes the foibles of his people and the often difficult relationships among Jews, French-Canadians, and Montreal's WASP Establishment. Also en route, Richler's unfailing ear for running dialogue captures the nuances of Canadian-Jewish tragicomedy, of a language in transition from Yiddish roots to Canadian accents.

END OF PART I

Teaching the Holocaust

by Eli Pfefferkorn

Truth to tell, I did not expect ever to return to the subject of the Holocaust. What has prompted me to write, however, is a series of events that took place in Toronto over a period of two years or so.

It was during the month of November 1989, when the Anna Frank exhibit was displayed on the Ontario Place grounds. Anna's open humanity coming out of her dark, wondrous eyes immediately captures the visitor's imagination. I watch the rapidly changing expressions of the young faces from shock to pity. So many faces of different colours and shapes are visibly moved by one little Jewish girl's saga. Sitting in a semi-circle, they are listening to a survivor's tale full of trial and terror. Is it the mystery of the tale that fascinates the young listeners or is it the tale's raw evil that rivets them? In an agitated voice they ask questions, surprising in their naivete and intuitive intelligence. Each question inches them along towards a painful initiation into the human condition.

Yost Photos Testify To The Enormous Capacity For Human Evil

Two years later, bus loads of high school students fill the small exhibit rooms of Hart House at the University of Toronto. Heinz Yost, a German soldier stationed in Warsaw, took photographs of the Warsaw Ghetto on his 43rd birthday. Whether motivated by a collector's desire for war mementos to reminisce about in old age or moved by a sense of history to leave for posterity a shameful legacy to his people, one will never know. What Yost left behind, however, testifies to the enormous capacity for human evil. The photographs show starved faces of children, eyes pleading, innocence robbed. Staring out of the frames are wasted young lives to which their peers respond emotionally. I watch them walking out of the exhibit, talking in low voices; perhaps they are touched by humility.

As in the Anna Frank exhibit, I stay behind wondering what will become of these young people once they leave Hart House? Will the emotional experience last and eventually evolve into a cognitive value or will it phase into television-time illusions? Is this encounter with the land of the grotesque going to bring about a more reflective view of reality? A partial answer to my question I received on May 6, 1991 at a conference entitled: "Intolerance — a Betrayal of Humanity," organized by St. Thomas Aquinas and St. Francis Xavier, Secondary Schools, at the Toronto Convention Center. What emerged from this conference was that when creatively handled, Holocaust studies can be instrumental in shaping a moral outlook — a singular achievement of secondary school education.

Shading A Moral Outlook

The central theme of the conference, as suggested by its title, was dedicated to intolerance running the gamut of race, religion, colour and gender. The Holocaust was centrally featured, both in the afternoon keynote speech by Dr. Leon Bass, liberator of Dachau, and in the follow-up seminars. The students' knowledge about the Holocaust became apparent during the seminar discussions. It was not randomly gathered information; rather it showed instructional knowledge acquired in a formal setting. These students constituted a prime example of the role that education can play in teaching historical memory without which our perspectives become shortsighted.

In teaching the past, we hope to get a better understanding of the present; with hindsight we aspire to be better able to measure ourselves against earlier generations. Though not the foremost objective of our intellectual pursuit, referentiality nevertheless colours the scholarly inquiry. The indelible marks that World War II left on our beings make the teaching of the Holocaust an immediate experience and give us

the opportunity to foreshorten perspectives with which to view the past through the eyes of the present.

Many Attempts To Explain The Convulsion That Seized Germany

Since the collapse of the Reichstag and the liberation of the concentration camps in 1945, millions of pages have been published and probably an equal length of film footage has been produced on World War II and its cataclysmic event — the Holocaust. The holdings of university and public libraries on the subject range from history to social sciences to literature — indeed to every conceivable academic discipline. What all these efforts have in common is an attempt to understand the convulsion that seized the cradle of European civilization, particularly its cultural epicenter, Germany. Whereas the questions raised outnumber the answers given, the research points to a number of conspicuous characteristics that throw light on those dark days.

One of these characteristics is the fragility of democratic institutions and the susceptibility of the German people. Faced with a national crisis, they

succumbed to a manipulator who turned them into a Pavlovian Sieg-Heil mass. Alongside the collapse of democracy, the Enlightenment — the crown of 19th century rationality — went into an eclipse, ushering in such barbarity as to shame humanity into oblivion. The recorded stories of the witness accounts thrown into dramatic relief man at his most noble and most base, ingenious in meeting the challenges of survival and yet overcome by despair. They tell of abrupt changes in relationships of individuals and groups, providing unending sources of information about human behaviour in extremes.

Has this portentous message arrested the attention of the Canadian educational institutions that contribute to shaping the collective consciousness of society? More specifically, does the high school education incorporate in its curricula Holocaust studies and if it does, how is it actually instructed in a class situation?

No Systematic Effort To Teach About The Holocaust In Canada

Information regarding the extent and the effectiveness of teaching the subject is scarce. But even a cursory survey shows that the Holocaust does not attract the attention that its universally moral import and pedagogic potential deserve. Except for New Brunswick that has developed an elective study unit, and the recently commissioned unit by UBC Faculty of Education, there is no systematic educational effort to teach about the Holocaust. The Ontario curriculum recommends the subjects in two senior history courses but in the final analysis it is up to the individual teacher to decide whether and how to handle the subject. The reasons that the Holocaust studies are not integrated into the high school curricula vary from an overloaded programme to didactic difficulties in shaping a thinking-feeling study unit. But the crucial reason for the equivocation is ideological, an unfortunate misperception of the phenomenon.

Holocaust Is Erroneously Perceived As An Exclusively Jewish Experience

The Holocaust is erroneously perceived as an exclusively Jewish experience that has marginal bearing on the non-Jewish world. This ideologically skewed view is a result of the historical fact that Jews took up the centerpiece in the Nazi dark design whose authors subsequently wrought devastation on the Jewish people and its culture. The pyramidal scheme of the brutally-crafted empire was organized in a pecking order according to racial pedigree. The Aryan race crowned its top; while lodged at the bottom were the Slavs; the Latins were fit between the two. Conspicuously absent from the scheme were the Jews. Outside the human race, open season was declared on them.

Even as the Jews were being consigned to the "final solution," the euphemistic term coined by the Nazis, the fate of the other occupied peoples was being determined in the cabal. The Nazi policies were geared to the denationalization of the occupied countries in the East and, to a lesser extent, in the West. Their institutions were marked to be divested of cultural content, their language to be pared to a manual reading proficiency, and the history to be tailored to fit the political exigencies of the looming empire.

Wiesel: A Uniquely Jewish Experience That Has Universal Implications

Thus, while the Jews were the foremost target of the Nazi assault, Western civilization hung in the balance. Had Nazism prevailed, the very ethical and judicial foundations on which Western civilization rests would have been subverted. Put in this historical context, Elie Wiesel's epigrammatic statement about the nature of the Holocaust as "a uniquely Jewish experience that has universal implications" is instructive in educational terms. The apparent equivocation on teaching about the Holocaust neither serves historical truth nor educational needs.

Eli Pfefferkorn *is a writer living in Toronto.*

Jews and Canadian Multiculturalism

by Eugene Kaellis

The observance this year of the twentieth anniversary of Canada's official multicultural policy has been marked by significant changes in the way multiculturalism is being mediated in Canada and by events which may bode ill for the entire policy. Although the Mulroney government continues to support multicultural principles, the Conservative Party Convention joined the Reform Party in opposing them. Opposition to a pluralistic society has also been expressed by some members of the Liberal caucus. The claim is that the policy is divisive, costly, and motivated by political rather than national interests.

Canada's official multicultural policy did not really create a new situation; it merely acknowledged, confirmed (and contributed to) a pre-existing one. Unlike the United States, Canada, with some exceptions, has historically recognized and perpetuated multiculturalism and never made assimilation its goal. Since 1972 the federal statement of principles has been adopted, with variations, by provincial and municipal governments, with all three levels frequently funding ethnic and multicultural organizations, and with government and private agencies and facilities increasingly being required to have an integrated multicultural component or program.

Multiculturalism Encourages Necessary Immigration

Canada's multicultural policy goes hand-in-hand with its present, relatively liberal and economically necessary immigration policy. In an effort to avoid a decline in its population, an aging and shrinking work force (obscured by the recession but now characteristic of all industrialized countries), a decrease in consumer purchasing and an even greater dependence on imports and a branch plant economy, Canada now admits immigrants on an annual basis of about one percent of its population. As recovery and restructuring of the Canadian economy proceeds, Canada may find itself competing with other industrialized countries for a share of immigrants at a time when economic conditions, particularly in Asia, may be improving to the point where there will be less pressure to emigrate.

Assuming the present rate and type of immigration, Toronto, for example, will attain a *visible* minority population of 45% in the next decade, with a *majority* of its inhabitants derived from non-mainstream and non-aboriginal cultures.

Multiculturalism Benefits Jews

Jews, forming approximately one percent of Canada's population, are affected by official multiculturalism in several ways. Jewish cultural and educational programs are frequently funded by governments, acceptance of Jews has resulted from the promotion of cultural diversity, and since culture and religion are so closely intertwined, Judaism has received recognition in the multi-faith activities which accompany multiculturalism.

Canada's foreign policy is, in part, occasioned by a multicultural outlook which creates an ambience favoring the perceived underdog, for example, the Palestinians; and multiculturalism, which tends to an (often self-righteous) "good guy" policy, is probably a factor in an apparently growing Canadian pacifism, even expressed retrospectively toward World War 2.

Many of the early manifestations of Canada's multicultural policy were of the "song and dance" genre, but more recently a normal maturation process within the ethnic communities and the realization that Canada's population is increasingly and irreversibly heterogeneous have combined to make it more serious and political. As a consequence, the multicultural and ethnic organizations in Canada have become more active in combatting bigotry while assisting in efforts to integrate (not assimilate) immigrants and New Canadians.

Eugene Kaellis *is a Contributing Editor of Viewpoints and appears frequently in these pages. He writes a weekly column for the Vancouver Sun.*

Historical Differences Between Canada And USA

To understand the basis for Canada's multicultural policy it is useful to examine the historical differences between Canada and the USA, also a nation of immigrants.

Unlike Americans, Canadians have always lived under the shadow of a foreign power — Britain, France, and the United States — politically, economically, and culturally. It was not until 1982 that Canada secured its own Constitution. This, the presence of two large and contending cultures — the English/Protestant and French/Catholic, and the occupation of a vast and underpopulated territory with enormous regional differences in climate, topography and resources rendered central Canadian authority relatively weak and promoted a marked regionalism. The forces for heterogeneity have always been strong in Canada.

In contrast, very early in its existence, the USA established the hegemony of its federal government, strengthened considerably by the defeat of the Confederacy, (and later, during the Depression, and in the post-WW2 period). As the USA grew by settlement, conquest and purchase, unlike the growth of Canada, new territories were absorbed into the nation under the aegis of an increasingly powerful central government.

No Mythic Tradition In Canada

Perhaps as important, Canada never developed the strong mythic tradition that furnishes the cohesion necessary for national identity. In the USA, the Revolutionary War, the Civil War, the wars against the Indians became, not the exclusive, but certainly the primary factors in American myth-building. Along with most myths, they are rooted in violence. Canada, on the other hand, has had a relatively non-violent history, not because of the prevalence of virtue but primarily as a consequence of Canada's weakness, the mollification of the French after their defeat by the English by their being permitted to retain their language and the power of their Catholic clergy, and the slow and sparse settlement of the Canadian West which never generated intense and protracted wars with the Indians. The resulting paucity of myth has created enormous fault lines in Canadian national identity, but by freeing Canadians from the fateful hand of legend it permits them more readily to fashion their own history.

Our Culture Dominated First By Britain Then By USA

The immediate result, however, is that Canada, particularly English-speaking Canada, has a very slight and fragile cultural identity, one that used to be dominated by British influence and now threatens to be overwhelmed by the enormously popular cultural pressures of the United States. Many Anglo-Canadians therefore can identify themselves only by being *non*-American, which often merges into being *anti*-American.

The need to create a distinctly English Canadian culture to avoid having Canada slide completely into the American orbit, combined with the ongoing conflicts between English and French Canada (now accentuated by a strong separatist movement) has led to some effort to establish a uniform culture in English Canada, which is obviously anti-multicultural. Recent polls show that most Canadians accept the perpetuation of ethnicity within the broad and accommodating context of a still vague Canadian culture provided that Canadian *values* (democratic rights, gender equality, a secular state, etc.) remain intact and supreme.

While in American life individualism is paramount, Canada places greater emphasis on community, a fact reflected in the higher taxes needed to support a more liberal and comprehensive health, pension, unemployment and social welfare systems. This greater Canadian emphasis on collectivity is the consequence of the same factors that have promoted regionalism, as well as the traditional need for cooperative efforts in the harsh environment that prevails over much of the country. The self-image Canadians have, and generally wish to maintain — that their community approach makes them ethically superior to Americans — is an additional factor.

Canada May Soon Be The Only Truly Multicultural Country

For these reasons, Canada never underwent the classical development of the nation-state and is unlikely to experience that process in the future. Thus, with the breakup of the former USSR and Yugoslavia and the numerous separatist movements throughout the world, Canada *may* emerge as the *unique* example of a successful multicultural confederation precisely because of its distinctive development. In this regard, Canada has the advantage of having adopted a formal national policy on multiculturalism at a time when, throughout the world, the centrifugal forces of social fragmentation were replacing the consolidative, i.e., nation-building forces of the nineteenth and most of the twentieth century.

The drive for ethnic identification, while it often has irrational trappings is "logical" in that, in large measure, it is an effort to compensate with cultural empowerment the impossibility of acquiring economic and political power. Parallel in the religious realm, is the appeal of the new fundamentalism, which provides religious "power" (even post-mortem) to people who cannot change a frightening and bewildering set of circumstances.

Can the Canadian experience help alleviate this vexation or distress for Americans? Not likely. While Canadian multiculturalism has reduced the level of inter-ethnic antagonism, it is no real substitute for power. But, while Canada's policies may not be portable to nations which have "more history", there are methodological and technical aspects of Canada's multicultural experience which can help reduce the rancor multi-ethnicity often generates.

Opposition By Jews To Multiculturalism Is Short-Sighted

A serious tampering with, or weakening of, Canada's multicultural policy would not only reduce the chances for ethnic and racial harmony in Canada, but would seriously inhibit the country's attractiveness to the immigrants we so vitally need.

Participation in multiculturalism by the Canadian Jewish community has been less than unanimous and enthusiastic. This is partly because of preoccupation with "Jewish problems" and partly because of a fear that mixing with other cultures will contribute to assimilation and intermarriage. Both views are short-sighted.

Jews need allies in their efforts to combat anti-Semitism. The more they isolate themselves, the more they become easy targets. And, it is simply a fact of life that Jews are thrown into continuous contact with non-Jews. When this happens in a conscious and deliberate multicultural environment, the emphasis is on diversity and ethnic pride.

Risks to cultural and religious integrity arise in *any* situation. Support for, and participation in Canada's multiculturalism seems, for Jews, to be a good defensive strategy and an effective means for *preserving* Jewish culture.

FICTION

Opening Day

by Shel Krakofsky

Even though Murray was estranged from his only son, he bought tickets for both of them for the season's opening baseball game. Josh used to look forward to the yearly custom that helped cement their weak bond, if only for a day. For Murray, it merely signalled that he had survived another winter. This year, the game was scheduled for the first day of Passover.

A sanguine window might open during this new beginning, a genesis at a time of celebrating exodus. Even if the team had a bad season, the Levins might still have a good year. Unlike ball players but like most people, they did not live the life that allows starting over each spring, did not have the ability to erase last year's failures to begin all over, unblemished. The vicarious return of baseball had been an important part of their lives.

In baseball, nothing is irrevocable in April.

Rosh Hashanah, the Levins' New Year, occurs in Tishrei, in autumn, the seventh month on the Hebrew calendar, a time for reflection and a time to contemplate playoffs and the World Series. Passover arrives with spring in Nissan, the very first month, a time for baseball renewal, a time to revive, replenish and restore the possibilities of personal hope.

Judith came to Josh's apartment one week before Passover to see her son for the first time in five years. She came to clean and prepare his place for the holiday as he had requested. In the midst of her own domestic preparations which included lugging two sets of dairy and meat dishes from the cellar, she spoke to her doctor about Josh and read everything she could bear about his condition.

You'll be shocked, angry and depressed, her doctor had warned, but better to go informed. And don't expect any miracles, he told her. Fear the worst and pray for the best, he advised.

Josh's room in the basement was spare. There was only a small fridge, a few cupboards, a sink and a hot plate for Judith to make Kosher for Passover. A linoleum floor with curled up edges, unmatching, dowdy and tattered sofa and chair plus a chipped, cluttered formica table would not take long to clean.

Lying on a cot beside the sink, Josh was breathing irregularly in alternating deep and shallow patterns though his face showed no pain or any expression at all.

What would have repelled his father, drew Josh's mother close to him. His wide, yellowed eyes were fixed deeply in their sockets, the cheekbones penetrating and prominent on his wasted face. Inside his gaping mouth were thickened, inflamed gums supporting rotting, missing and loose teeth. The gaps were filled with fungating sores. There were purple, ulcerating masses on his skeletal hands and cheeks. On his head, only irregular patches of thin, short hair. Josh could not speak.

Judith went to the sink, the faucet dripping like a ticking clock and made a tepid compress for his fevered forehead. His dehydrated state made it impossible for Josh to fight his fever.

When he had called home a few days before, Josh insisted on not being taken to a hospital. In a barely audible voice, he asked only that his parents come over to prepare his place for Pesach, for Passover. Judith didn't ask why, just asked Murray to come. He refused.

No, I'm not going over there to clean up. But tell him I'll get two tickets for Opening Day. If he wants to come, I'll take him.

Why should I go see him, Murray yelled. He shamed us, ignored us, lied to his own mother and father. And now he wants us to make Pesach for him. Forget it. I wrote him off long ago. Told him I didn't want him to mourn Kaddish for me after I'm dead. Not that he would have anyway. Remember when my own mother died and you called him so we could have ten for a *minyan* so I could say Kaddish. Remember what that son of mine says? He says, I'm not into that stuff anymore.

No, Josh isn't my son. All those years coming to our *seders* to celebrate Pesach meals with a different fellow every time. First he called them friends, then roommates, then companions. Why didn't he just say lover and be done with it? You think I didn't know he was paying the Cohen girl to be his escort at weddings and Bar Mitzvah's? That nice girl is a whore. So what if they never went to bed. She took his money. That makes her a whore. I found out Judith, I found out. Never mind now. It would make you sick how I found out but I found out.

I never told you about the last time I spoke to him — you know — father to son, man to man. I pleaded with him to get help. For what, he wanted to know. I'm finally happy, he tells me. No Judith, I'm done with him and the happiness he's cursed me with.

While Josh lay motionless, Judith began clearing any leavened products she could find. Flat, flat, flat, she repeated to herself. Here I am trying to remember the freedom of the Israelites who fled Pharoah before their dough could rise and my own son is still a prisoner. Flat on his back, flat face in his ugly flat unable to eat *matzoh*, flat, unleavened bread. Flat, Flat, Flat, Flat..

She first set aside some of Josh's stale, packaged and sliced processed white bread. *Shmatte* bread, Murray's mother called it when she lived out her days with them. As if bread not baked in a closed-on-Saturday bakery where you got the rye sprinkled with sesame seeds and brought it home warm and unsliced in a brown bag, was a mere rag. Oh how Murray's mother drove the Levins crazy before Pesach inspecting every corner of the house for *chometz*, leavened bread and any product containing leaven. She even called it, germs.

"MAN WARMING HIS HANDS" BY MOE REINBLATT, MONTREAL

As a student, Josh had fun with his grandmother's obsessive hunts. He would say, You mix your neurosis with *charosis*. The thick blend of ground apples, walnuts, wine and cinnamon eaten at the *seder* to recall the mortar used by the Israelite slaves became another tool in Josh's arsenal of ridicule. He would follow his grandmother around with a flashlight during her *chometz* search and destroy missions. Always finding another unwanted crumb, he would tell her that without him, her incomplete conquest would land them all in Hell.

Someday it would all make sense to him, she always smiled. When she finished inspecting the dining room for *chometz* and gave her approval, she would seal off the entrances with rope a few days before the *seder*. Josh used to hang "MODEL SUITE" signs from the rope.

Josh's thinking was more like their milkman who used to deliver what was supposed to be specially prepared milk for Passover. Do you want it with or without a label? he would ask Josh at the door. With a label, Josh would reply as the milkman licked and slapped a seal that said Kosher For Passover on a regular bottle of milk much to Josh's delight in the absurd. For Josh, *matzoh* was the world's first takeout food on history's original fast food menu.

Josh had adopted his father's attitude towards things *chometz* and Kosher. While Judith kept Kosher inside and outside the home, it was Murray who first introduced Josh to the non-Kosher realm of *treif*. It began with smoked meat. Murray taught Josh that delicatessen eaten anywhere in the world, even without a rabbinic seal, was strictly Kosher. Especially hot dogs lathered with mustard at baseball games. Even during Pesach.

Every year Murray used to get them tickets for Opening Day. While other students' grandmothers were obliged to die every spring with their funerals at the ball park), Josh's father just showed up at school and told the principal he was taking his son to the game. Just as regularly, the principal would deliver his annual lecture to Murray about proper parental conduct, the importance of continuity in education and the inappropriateness of Josh's holiday. Murray would then leave with Josh, flash their tickets in the corridor and announce, What a *shmock*!

Their spring rite was more common than their appearances at synagogue together. Just like at baseball games, Josh sat beside his father. Murray was stiff, silent and without prayer as Josh spent those infrequent services playing with the fringes on his father's prayer shawl, twisting them around his impatient finger.

Every summer Murray and Josh stayed up late together listening to ball games during the week the family rented a cottage. Despite the clear, evening Muskoka air, crisp as the first bite of a green apple, the radio frequency from the city was unreliable. The airwaves faded in and out, sizzling and crackling like stale oil in a campfire frying pan.

When Murray finally confronted him, Josh brought up one of the conversations they had during those radio broadcasts: Remember the story of Rebbe Zusia you told me? he asked his father. You said Zusia told his disciples, When I appear before the Heavenly tribunal the Prosecuting Angel won't ask me, Zusia, why weren't you like Moses? Or, Why weren't you like Abraham? Or, Why weren't you like Jeremiah? No, he will ask, Zusia, why weren't you like Zusia?

Come on, deflected Murray, it's just another foolish Chassidic story. I never believed any of them. They're just fun to tell.

You believed that story then and I need it now, said Josh. It's the most important lesson you ever taught me.

Josh died at home on Opening Day, the first day of Passover. Murray went to the baseball game. As the home team removed their caps for the national anthem, Murray faced the empty seat beside him and covered his head with one hand. When the fans began to sing the anthem, Murray included the nine players on the field in his *minyan* and started to recite Kaddish.

After the first pitch, Murray motioned to a vendor for two hot dogs. No mustard, hold the buns please.

Dr. Shel Krakofsky *practices medicine in Kamoka, Ontario, and resides in London, Ontario. He is a contributing editor of Viewpoints and is editor of Parchment Magazine.*

LETTERS

I am shocked at the reactions to Miriam Waddington's article that were written in the Viewpoint section on October 29. Camp Kadima, a summer camp similar to ours, made an error in not accepting Waddington's grandson. We are living in a society where assimilation is threatening every Jewish child in Canada; a society which is in danger of losing its youth. Who are Camp Kadima and the people who support its position to question this young man's Jewishness? For, surely, there are thousands of youth in a similar position. We can not play arbiter of who, indeed, is really Jewish and, therefore, why should anyone deny any Jewish youth a chance to gain Jewish identity?

Does Camp Kadima ask each applicant for proof of Jewishness? If so, this is disgraceful. A summer camp should be open to anyone who is interested. In this confusing, vast Jewish community, we as Jewish youth organizations, must select the broadest definition of who is a Jew. Out in the public school system, there are thousands of Jewish children and teenagers who know very little about their Jewishness. Instead of checking for their blood lines, shouldn't we be strengthening their Jewish identity?

The question remaining is not: which Jews do we allow at a Jewish summer camp, but rather, would you prefer to send your child to an open, friendly, and non-discriminatory summer camp? Mrs. Waddington, we gladly invite your grandchild, and others like him, to our summer camp.

Philip Shoore
Program Director
Hashomer Hatzair/Camp Shomria

The frequent use today of the mantra, Tikkun Olam (to mend the world), grates on my ear. For example, an editorial and an article by Irving Greenberg in the CJN on Sept. 4, and an essay by William Abrams in Viewpoints on Oct. 29 discuss the principle. Although these articles use it within the context of the divine authority, I suspect many Jews define it another way. That it was widely popularized by the distinguished American journal, Tikkun, which appeals to liberal Jews of whom a disproportionate number are agnostics, atheists and secular humanists makes one wonder if this is another means to eliminate God-talk from Jewish discourse. In all my yeshivah years, in the countless speeches in Orthodox synagogues when rabbis conclude them with the hope of the coming soon of the Messiah, I have yet to hear of the term.

Is the emphasis on Tikkun Olam, a Jewish parallel to liberation theology in Christianity, a materialistic philosophy to downgrade the spiritual and the afterlife? Judaism balances a concern for this world and the hereafter. It is interesting to note how the inspirational message of the latter is embedded in Deuteronomy 34:2. Moses, before his death, views the Promised Land, geographically, until "the utmost sea," whereupon Rashi interprets the Hebrew phrase as also, eschatologically, referring to the final day when the dead will be resurrected.

Yours truly,
Jacob Mendlovic

* * *

I welcome the opportunity to elaborate the meaning of "Tikkun Olam" which is, in my view, of utmost importance to the future of Diaspora Jewry. Mr. Mendlovic's discomfort with the concept appears to be based on the fact that he did not hear the term used in his Yeshiva years or his Orthodox congregations. There, the rabbis conclude their sermons with the admonition to wait for the coming of the Messiah, meanwhile doing nothing to repair and redeem the world.

The message of Tikkun Olam, which stems from our daily prayers, (as I indicated in my essay) is the reverse. The essence of the "chosenness" of the Jewish people is their mandate to act as God's partners in redeeming the world. Since the Jews were themselves, until this century, persecuted and harassed, they were unable to carry out this mandate, and Tikkun Olam was therefore de-emphasized in our tradition. Now, however, the Jews have finally been accepted as legitimate members of society and in North America are now protected by law if their civil rights are attacked. As a result, we have prospered mightily, and now have time, energy and resources to devote to Tikkun Olam, and this realization is spreading throughout all sectors of Judaism, with the exception, it seems, of Orthodoxy.

This inability to accept and react to changed conditions is the reason that the number of adherents to Orthodox Judaism have diminished rapidly during this century, with the result that to-day less than 15% of North American Jews still belong to Orthodox synagogues.

I hope that Mr. Mendlovic's attitude is not typical of all Orthodox Jews. If it is, I fear that the number of their adherents in North America will continue to diminish, particularly among young Jews who are more and more universally minded, for reasons set out in my essay.

William Abrams

POETRY

Reprise

by Morton Manilla

How to give voice
to Spain
where you were once
confined
and to those other ports
where your spirit
woke in grief
and your days
came crashing down.

You have been refined
by every nation.
They have tried you
with jealousy
and tested you
with envy.

You have lived in splendor
in mysterious gardens
and under tents of shame.

Reprieve

by Morton Manilla

I will wait for you
at the gate of Cordoba.
I will enter the patio
in your hand.
And the nightingales
will give us pause
from the long march
of punishment

Who can explain
the twists and turns,
the narrow alleys,
who will understand
the hidden glances?

In the old quarter
I waited,
a message from Esther
written in her hand.
Go quickly,
a boat waits in the harbor,
go without me to our land.

Morton Manilla *is a well known poet living in Toronto. His poetry has appeared in many Canadian and American magazines.*

The Choice

by Ray Shankman

Cain picked a ripe plum
ate it and saw it was good
then he looked down and marked
some fallen fruit on the ground
especially one only slightly blemished
but beautiful to behold
nevertheless

So he bent down took it up
from the fecund earth
and said, "this will be my own offering
to the Lord." And his rudy face radiant
rose shining with hope
and expectation. . .

"CAIN & ABEL" BY MOE REINBLATT, MONTREAL

Ray Shankman *teaches English and Jewish Studies at Vanier College, Montreal. "For Love of the Wind", his first book of poetry, was published in 1991. He has been a frequent contributor to Viewpoints.*

The Businessman

by Ray Shankman

he invests in the slow death of stocks
binding himself to the machinery of hope
and is also bound by bonds
and his binding expectation
even his children are commodities
created in his image
they flatter him for gain
he is single minded
and enjoys his wife's value
the premium he assessed himself
she looks good clinging to his arm
and makes him feel like a million dollars
as does his cadillac
his marvellous house in upper Westmount
that almost made Architectural Digest
and his pedigree dog
who is walked by his man who also drives
his wife and children around
in the style they deserve
and he keeps good accounts
a watchful eye on what is bought and sold
he dreams of building an empire
full of coin and paper smart figures
accurate accounts
he lives in contracts and legalities
and plans to extend his property
to rebuild his house to renovate his life
he would like to fill the cracks
of his foundations
his cartesian universe
includes patios and barbecues
landscaped swimming pools
ownership and orgasm are synonymous

and though he is diminished by his greed
he is not totally destroyed
he likes to watch the news on T.V.
and reads the business page
The Financial Times, The New York Times,
Horizon, Forbes
he never reads fiction
and certainly not poetry
which is a shame considering
how much he inspires this poem